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CRITICAL REVIEW.

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ARTICLE I.

Lectures on the Materia Medica: containing the Natural History of Drugs, their Virtues and Doses: also Directions for the Study of the Materia Medica: and an Appendix on the Method of Prescribing. Published from the Manuscript of the late Dr. Charles Alston, Professor of Botany and the Materia Medica in the University of Edinburgh, by John Hope, M.D. Professor of Medicine and Botany in that University. Two Vols. 4to. 1l. 11s. 6d. Dilly.

IT might be thought that a subject of inquiry which has its foundation in obvious facts, and is exposed to such universal observation as the materia medica, should long since have attained to an high degree of perfection; and yet no part of physical knowledge has been more unsuccessfully cultivated. The different effects attending the use of the same medicine in different circumstances, must naturally render the ascertainment of its virtues extremely difficult and tedious. Physicians, however, in all ages, flushed with the success of some particular prescription, and ardent to establish the reputation of its efficacy in certain diseases, have too rashly extolled medicines as intirely infallible, which more frequent and careful experiments would have evinced to be destitute of almost every quality. Credulity was eager to grasp at the profered cures of diseases; and thus remedies, which had at first been received upon precipitate and erroneous opinion, were afterwards established upon implicit authority. Even philosophy was constrained to support the deception by the doctrine of oc-

cult qualities; and substances as void of virtue as the relics of fairs, were canonised likewise by superstition with an equal degree of absurdity. In such a situation it is not surprising that the knowledge of the materia medica should long have remained in a state of great imperfection. For what progress could be expected in the cultivation of a science in which accident passed for established observation, and fanciful opinion anticipated rational inquiry? When we view the materia medica as it exists in pharmaceutical writers, it resembles an immense magazine, where weeds and herbs, where noxious and salutary, where valuable and insignificant substances are blended in indiscriminate confusion. The later dispensatories, it must be owned, have rejected many useless materials, but as yet the reformation is certainly very far from being complete. We may safely affirm, however, that a greater attempt towards such a reformation is made in the work which we are now reviewing, than in any preceding book on the subject. The indefatigable author, who seems to have spared no pains in his researches, has not only extracted whatever was useful from former writers, but has also supplied us with many observations from his own experience.

This work consists of eighty-two lectures, of which the eleven first are preliminary, treating of some observations on the invention of remedies, the fate of the materia medica, an account of the operation of medicines on the body, an inquiry into the causes of many errors concerning simples, an explication of the classes into which he has distributed the simples, and directions for studying the materia medica, with the characters of some writers on the subject. We shall present our readers with an extract from the lecture on the operation of medicines, as it contains several ingenious remarks.

* Our bodies consisting of solids and fluids, the action of medicines must be either on the one or the other immediately, or in both together, by altering their quantities or qualities: but that every such change or alteration can be accounted for, from the solidity, figure, and motion of the parts of the medicine, cannot be asserted.

* The changes produced by medicines are either the natural effect of their physical powers, or the consequence of the impression made by them on the sensitive faculty, that is of the sensation they excite. When a medicine for instance acts on the blood in the vessels, the same way it does on it when let out, heat and motion continuing the same, such action may be called physical, or mechanical, or chemical; and such are the effects of the diluting, attenuating, incrassating, condensing, sweetening, &c. medicines on the fluids; and of relaxing,

laxing, contracting, lubricating exasperating, corroding, &c. substances on the solids. But when the change produced is owing entirely or chiefly to the mechanism of the living body, and is the consequence of the stimulus excited by the medicine, which can make no alteration on a dead or paralytic body, or on any animal void of life, such effect cannot be called mechanical so properly. Thus a medicine which by thinning the fæces, and lubricating the intestines, evacuates by stool, purges more mechanically than such cathartics as operate by irritation only. Manna purges more mechanically than elæterium or the like.

* The immediate impulse or action of any medicine on the part to which it is applied, may be also called the mechanic effect of that medicine, together with the force applying it: but the consequences of these are the effect of the sensation it causes, or the stimulus given the sensible fibres by the mechanism of the body animated. As in bleeding the mechanical effect of the lancet, moved with a proper force in a right direction, is only a small and clean wound, but the consequent pain, hæmorrhage, &c. flow from the structure of the body: so suppose one unaccustomed to tobacco puts a little of it into his nose, all the mechanical action of this is only a little friction, and perhaps some of its effluvia insinuated into the membrana pituitaria; but the consequences, as sneezing, a plentiful discharge of mucus, and sometimes giddiness, sickness, vomiting, flow from the present circumstances of the nervous system or animal œconomy, but cannot be called physical or mechanical; since no such symptoms would have followed, had the person been a common snuffer of tobacco.

* The great Creator of all has so framed and qualified our curiously-wrought machine, that when any thing hurtful or irritating is formed in it, or applied to it, such motions, contractions, or convulsions are excited, as may most effectually expel it or blunt its acrimony. Hence we see that fevers and spasms, natural or artificial, prove often the best cures in the worst of distempers.

* These mechanical or quasi-mechanical operations of medicines I call their primary, and the consequences the secondary virtues; which ought to be carefully distinguished. I observe,

* That a medicine applied to one part of the body has often very different effect from what it has when applied to another: or different parts may be very differently affected by the same simple. Sugar is sweet in the mouth, but irritates the nose. Cold water is a good drink, but bad clyster. Opium bites the nose, but not the stomach. Antimonial emetics irritate

the stomach, but not the mouth, &c. Yea, the effects even of the softest titillation, of unusual though gentle motion of the body, of sudden impressions on the mind, violent passions, of natural antipathies, &c. often exceed the action of the strongest medicines. Thus stroaking only the upper lip with a feather commonly causes sneezing, that is a sudden convulsion of many strong muscles; as tickling the throat with it will make one vomit. The consequences of turning round quick and for a long time, of going to sea, of sudden anger, &c. are commonly known. The smell of musk occasions fits in some; the sight of a cat proves sudorific to others; and so on. No wonder then that a very slight stimulus in some more noble and sensible parts should either cure or cause diseases. N. B. *Virus viperæ.*

• And such is the structure and peculiar sensation of the stomach, that many substances, which no other way appear acrid, affect it so as to cause convulsions, deliriums, palsies, blindness, lethargies, and death itself, if not soon enough expelled; such as hyosciamus, cynoglossum, cicuta aquatica, &c. I know these symptoms are attributed to their effects on the blood, or on the spirits, or the origin of the nerves in the brain by their narcotic quality; but since by repeated experiments it appears that such symptoms (I do not reckon death a symptom) have appeared before the narcotic was gone out of the stomach, or was dissolved in it, yea even before it had any observable effect on the stomach itself; and also so soon as the narcotic was vomited up, all the symptoms disappeared. I neither see how the blood, animal spirits, or brain could be vitiated, nor, if they were, how a vomit should so soon recover them. N. B. A delirium following an anodyne clyster, and death another. But to proceed, I observe,

• That habit or customary use diminishes commonly, and sometimes almost quite destroys, the strength of some very powerful medicines, yea virulent narcotics; while natural or accidental aversions turn otherwise wholesome aliments into a kind of poisons, i. e. what nature cannot concoct, and with great difficulty expels. Every body knows the effect of smoaking tobacco, when one begins to use it, and how agreeable custom makes it. A few grains of opium will poison one who never took it before; but use, in time, will render drachms safe. Lobsters, crabs, oysters, eggs, are delicious food with many; while some cannot taste one or more of them without vomiting. Yea, what may be very agreeable and wholesome to a person at one time, may be hateful and hurtful to him at another. I like cabbage very well now, but remember when the smell of one was hateful, and disposed me to vomit. Before

fore I had the dysentery I made great use of honey, but the first time I tasted it afterwards, although mixed in a small quantity of aqua vitæ, it gave me such a severe cholic that nothing could remove, till I provoked vomiting with warm water.

* Now since custom or habit can never alter the nature of things or the physical action of bodies on one another, we see that we need not have recourse to the bad state of the juices to account for the effects of the most efficacious medicines and narcotic poisons. Hence also we may see one final cause why the bountiful Author of nature has afforded us an immense variety of medicamenta, as well as alimenta, viz. to suit the different circumstances as well as wants of his creatures. There are many astringents, for instance, which agree much in virtues; but can any say that they agree in every thing? or that one might serve for them all? By no means: our very taste can discover a difference; so that they may have very different specific qualities. Were we at sufficient pains to discover these in simples, we might find remedies for diseases for which we now have none. And lastly, I observe.

* That we cannot make a right judgment of the operations of medicines, without being well acquainted with the simples themselves. What this *cognitio simplicium* is, and its usefulness, are well explained in Conringius, I mean, *Hermanni Conringii introductio in universam artem medicam*, especially the edition with Fred. Hoffmannus his preface, Halæ et Lipsiæ, in 1726; wherein, besides Schelhammer's *additamenta*, and Hoffman's preface, we have Bartholinus, Castellus, Rhodius, Van-Der-Linden, on the same subject. It is in 4to. Vid. c. 8. § 3. p. 259, &c. Briefly,

* The *simplicium medicamentorum cognitio*, includes, 1. The knowledge of the names of simples, i. e. not only of the medicinal names, but of such also as the most approved natural historians give them, in order sufficiently to distinguish the designed species from all others of the same genus. This is necessary in order to our consulting with, and understanding, foreign authors; to prevent dangerous mistakes, and ridiculous blunders. N. B. Armoracia, Carabe, Sandaraca, &c. This is the more to be insisted on now, as many of the most proper and common names are omitted in the Dispensatories. Neither are the etymologies to be neglected, because they often direct the right pronounciation, and sometimes discover the original of vulgar errors. e. g. Cynorrhodos κυων and ροδος; Cyperus, κυπειρος, a κυπαρος, vas rotundum; Cotyledon, κοτυληδων, a κοτυλη, cavitas; polygonum, propolis, pyrethrum, hydrargyrus, saxifraga, lithospermum, lysimachia, &c.

"Herbam hanc Lyfimachus rex ad sanguinis eruptionis cohibendas facere casu quodam comperit. Quum enim equus ejus vulnus accepisset, sanguisque erumperet, hanc herbam, quæ erat ad manus, quamque rex ignorabat, vulnere admovit: ea eruptione sedata, omnes postea ad sanguinis eruptiones ea usi sunt, et ab inventore Lyfimachiam, herbam appellaverunt. Invenit et Lyfimachus herbam Lyfimachiam, quæ ab eo nomen retinet, celebrata Erasistrato. Vis ejus tanta est, ut jumentis discordantibus, jugo imposita, asperitatem cohibeat." *Plin.* l. 25. c. 7. p. 636. and *Oribasius Collect.* l. 15. p. 502.—2. This knowledge ought also to include a distinct idea of the facies externa, consistence, weight, taste, smell, &c. of every simple; and in a word, whatever is necessary to distinguish one from one another; to know when it is fresh and good, and when not; or can any way assist in discovering its nature; and consequently to what kingdom, tribe, and family it belongs; where it is produced, how sophisticated, and the like.—And 3. as the most necessary branch of this knowledge, their use in medicine, which is not so easily acquired as is generally believed. For unless we are acquainted with the various ways of discovering the qualities of bodies, and how they act on one another, authors differ so widely about the virtues of simples, we shall never be able to acquire any certainty concerning them; but of this more afterwards.—And lastly, 4. The preparations and doses of simples must be known, if we would reap any benefit even by the knowledge of their virtues: for if we are ignorant how and in what quantity a medicine ought to be taken in order to a designed effect, we know nothing of it to any good purpose, and may as readily do ill as good by it. "Esculenta conservant, venena resistunt sanitatem. Alimenta a toxicis, uti medicamenta a venenis, non natura, sed dosis distinguit," are two of the *canones* prefixed by C. Linnaeus to his *Materia Medica*, p. 1. Amster. in 1749, in 8vo, which can be admitted only *cum grano salis*. If he can dose arsenic so as to be nourished by it, *erit mihi magnus Apollo.*

There is one circumstance attending these lectures, which, though it may be regarded by some as a defect, yet discovers, in our opinion, the most ingenuous anxiety for the investigation of truth, and on that account ought to enhance the value of the more essential parts of the work. It is that the author confesses he has studied the matter of his prelections more than their elegance. 'Be more careful, says he, to take the meaning than the words of the lectures, which I study no more than what is necessary to make myself understood.' Hence we sometimes find him making use of a Latin expression without any apparent reason. But they would be malignant critics, indeed,

indeed, who would reprehend such trifling blemishes in a work of so great merit. A few instances, however, of this singularity will be found in the following quotation.

‘ Salt stimulates and strengthens the fibres, attenuates the fluids, resists putrefaction, provokes urine, and opens the belly: and is commended in indigestion, want of appetite, colic and nephritic pains, &c. and externally, as discutient, detergent, and drying for tumors, pains, inflammations, ulcers, and burnings, &c. The common salt is more used in food than medicine; in health than sickness; and the sal-gem almost only in clysters and in gargarisms.

“ Sal commune dicitur *Basilio Monacho* nobilissimum ac optimum aroma. *Vires.* Calefacit, exsiccant, abstergit, dissolvit, purgat, adstringit leniter, consumit superfluitates, penetrat, digerit, aperit, incidit, venerem stimulat, putredini venenisque resistit. Hinc convenit interne in cruditatibus ventriculi, appetitu prostrato, obstructionibus alvi et urinæ, colicis doloribus, &c. Externe in ulceribus putridis ac serpentibus mundificandis, in tumoribus simplicibus et pestilentialibus discutiendis, in combustionum *ἐμπύρωτες* extrahendo, in pruritu et scabie exsiccanda, in sugillationibus et sanguine extravasato, resolvendo ac discutiendo, in dolore dentium, colico, cephalico, arthritico et simul mitigando, in oculorum pterygio absumendo. Sal gemmæ etsi easdem vires cum sale communi obineat, substituique eidem queat, rarioris tamen usus est in praxi medica, crebrioris in chymica, ubi in solutionibus metallorum sali communi antecellit. Commendatur tamen peculiariter, *Foresti* experientia ad stercorea dura eliquanda, adeoque ad colica tormina arcenda, intus et extus.” L. 21. 5. *Schroder*, 467—473. Vid. *Diosc* l. 5. c. 126. p. 376. abridged by *Schroder*.

‘ 1. It is pungent to the taste, easily dissolves and enters the lacteals, circulates perhaps per minima: yet is unalterable by the vis vitæ; and hence our blood, urine, tears, sweat, are all salt; though this is not perceivable in women’s milk. *Cur?* An in bile? 2. It preserves animal and vegetable substances, and even water too from putrifying; and is the most universal and common, therefore the most useful and necessary, antiseptic in nature. 3. It is poison to many insects; yet numberless animals cannot live but in the sea. Even salmon grow sick and putrescent, if kept too long in fresh water, 4. It cannot be called either an alkali or an acid; but is a neutral salt, and rather dilutes than thickens the serum; and mixed with fresh drawn blood it prevents, in a great measure, its coagulating. 5. It is of great use, and I believe always has been, to those who feed on animals; as it prevents the too great corruption or putrefaction of several kinds of food,

and the diseases consequent. An ancient physician, who attended a pest-house, told Mr. Boyle, that, besides his ardent prayers to God, and a very regular diet, his constant antidote was only to take every morning a little sea-salt in a few spoonfuls of fair water, which kept his body soluble, without weakening it, &c. Vid. *Insalub. and salubrity of the Air* in Boyle's Works, iv. p. 294. *folio edition.*

"Ubi insalutis carnibus homines vesci coguntur, massa sanguinea malignam et venenatam induit qualitatem, ex qua scorbutus, febres malignæ pestelentiales, &c. progerminant. quemadmodum, an. 1673. in obsidione Groeningiana, a Gallis et Moguntinis facta experti sumus." Hoffman in Schroder. p. 310. edit. Mangeti.

"Sal marinus nec syrupum violarum, nec tinct. heliotropii mutat; cum oleo tartari non effervesceit, neque calcis aquam turbidam efficit. Leve tamen aciditatis signum præbet, si asfundatur sp. salis ammoniaci, cujus pelluciditatem turbat. Infusionem gallarum etiam nonnihil obscurat. Alkalinae quoque indolis videtur, cum solutionem mercurii albidam reddat, et calidam cum oleo vitrioli effervescentiam excitet." Geoff. i. p. 102.

"It has been the opinion of some, that salt is hurtful to persons afflicted with the stone; and of others, that it is rather beneficial to such. "Imprimis sexagenarium (mihi a distillationibus) immunem a renum calculo servavi annos sedecem, cui alioqui obnoxius erat, largo salis marini usu. Quod deinceps in multis confirmavi." Helmont de Liubias, cap. iii. § 30. vid. etiam, § 18. p. 15. Mr. Geoffroy thinks salt innocent, but salted meat hurtful in the gravel. "Quodcunque salis volatilis productionem in sanguine cohibebit, calculorum generationem præpediet. Verum id præstat sal marinus: è contrario muria, cum ad salis alcali volatilis naturam accedat, non modo hanc calculi causam non destruet, sed etiam illam magis ac magis fovebit. Licet igitur muria calculosis noxia sit, non idcirco salis communis usum noxium esse concludendum est." Vid. Geoff. i. 103—104.—But certainly the salt *salforum muria* is more a *sal ammoniac* than a volatile alkali. And he says before, "Sal marinus sales volatiles urinosos facile sibi consociat & in ammoniacum convertit;" which he does not say is hurtful in the stone. Besides, no sea-salt is found in the calculus; neither is sal ammoniac: and since fresh meat sooner turns alkaline and volatile than salt meat, it must be the meat that is hurtful, and not the muria, according to his reasoning.

"Salt is blamed also for the sea scurvy, at least salt meat; as also for the itch, scabies, and even the elephantiasis, vid. Geoff. i. p. 105. perhaps with as little reason. One would think that an antiseptic should rather cure than cause putrid diseases.—

diseases.—In a word, considering that salt is unalterable by the vis vitæ, that it passes plentifully by the urine, and opens the belly (with what else is observed above); and also that salted meat has been used, even to excess (without any bad consequence) by many, there is little reason to condemn its use in any of these diseases.

“ *Mulier Darentriensis* imprægnata delectabatur tam impense halecibus salitis, ut ante partum comederit mille ac quadringentas. Attamen sine ventriculi offensa, ullove sanitatis dispendio. Fuit tamen ipsa bis noxia, in se, ac in infantem. In se quod nequiverit refrenare immodicum hoc salsamentorum desiderium. In infantem vero, quod ipsius appetitum mancipaverit, adeo stricte huic servituti, ut cum necdum posset verbis, expetierit tamen ejulatu haleces quibus se tam effuse dederat mater, plus æquo sibi indulgens. . . . Lege apud nos cautum est, ne quis salsamenta hæc venum exponat, ante decimum a salitura diem. . . . Debite namque saliti, & opportune dati, adeo non nocent, ut etiam summe profunt supino stomacho, juvando coctionem, detergendo pituitam, movendo alvum, & restituendo homini amissum cibi desiderium. Ac proinde non vane nostrates, ut a sole nebulas, sic ab halecibus dissipare morbos. Imo nunquam magis sterilem esse medicorum messem, quam sub horum adventum.” *Vid. Tulp. Obs. b. ii. c. 24.*

‘ N. B. Mr. Simon Kelly, Minister at Glenholm, aged about 77, has long lived on salt herrings and salted meat, and cannot eat fresh meat, without turning squeamish and uneasy; yet he is a very healthy strong man, neither troubled with scurvy nor stone.—However, salt, being acrid and diuretic, may increase if not exasperate nephritic paroxysms; though it no ways contributes to the generation of the calculus, but to its expulsion rather, like all stimulating diuretics.

‘ *Sal gem* is reckoned the heaviest and most acrid of the kind; next to that is the salt from salt-springs; then salt made in the sun: the common salt being the lightest, and, in my opinion, the pleasantest. But here all are not agreed. *Sed parum refert.*’

The learned author has no doubt been pretty liberal in quotations from other writers; which seems to have been a method of composition he much favoured; but he extracts with great judgment, and intersperses many sensible remarks on the subjects under his consideration.

To give our readers an idea of the method in which this work is conducted, we shall lay before them the article on Camomile, which we select more on account of th: common
and

and extensive use of that herb, than for any observations concerning it.

C H A M E M Æ L U M.

S E C T. I.

‘ Chamæmelum. *Offic.* Chamæmelum nobile, five leucanthemum odoratius. *B. P.* 135. *T.* 494. Chamæmelum odoratum. *Dod.* 260. C. odoratissimum repens. *J. B.* iii. 118. *R. H.* 353. *Syn.* 185. *H. Ox.* iii. 35. Chamæmelum. *Ger.* 755. quod describ. *Park. Par.* 289. C. Romanum. *Tab. Ic.* 19. Anthemis, foliis pinnato-decompositis, laciniis setaceis. *H. Cliff.* 415. Common camomile.

‘ It grows in great plenty on heaths and commons in England, in many places. “ In Cornwall so plentifully that you may scent it all along as you ride. . . . Supra Londinum sponte exit in planitie Richmondiana et Branfordiana, omniumque copiosissime in Hounslowiana.” *R. Syn.* 185. It flowers in June, July, &c. The herb and flowers are used: Folia, flores. *Pb. Lond.* And of this sort only; although in foreign countries the chamæmelum, chamomilla, or camomilla, *offic.* be the chamæmelum vulgare, leucanthemum *Dioscoridis.* *B. P.* 135. “ Chamomilla est 1. Vulgaris; hæc usitatissima. 2. Romana seu nobilis odorata. Hæc itidem usualis. 3. Fœtida, hæc minus usualis. 4. Inodorata. Itidem minus usualis.” *Schrod.* 562.

“ Anthemidem, alii leucanthemon, alii eranthemon, quoniam vere floreat, alii chamæmelum, quoniam odorem mali habeat, nonnulli melanthemon, alii chryrosomem, alii denique calliam vocant. Hujus genera tria, flore tantum distantia: rami dodrantales, fruticosi, aliis multis concavi: foliola parva, tenuia, numerosa: rotunda item capitula, intus quidem auri colore fulgentia, foris vero orbiculato ambitu floribus circumdata candidis, aut melinis, aut purpureis, magnitudine foliorum rutæ. Nascitur in asperis et juxta semitas. Colligitur vere.” *Dioscor.* l. 3. c. 154. p. 23—5.

S E C T. II.

‘ It is attenuant, deobstruent, diuretic, and carminative; called stomachic and uterine, and is recommended internally in obstructions of the viscera, flatulent and nephritic colics, want of appetite, indigestion, agues, &c. and outwardly as emollient and anodyne, for inflammations, pains, contusions, tumors, &c.

‘ Calfacit et siccat, 1. Digerit, laxat, mollit, mitigat dolorem, menses et urinam ciet. Eapropter usus insignis est, in dolore colico, et hinc pedissequa paresi. Extrinsecus usitatissimus ejus usus est, in paretoticis, emollientibus, maturantibus cataplasmatibus, clysteribus, &c. *Præpar.* 1. Aqua ex vulgari.

2. Aqua

2. Aqua ex Romana. 3. Aqua carminativa, seu composita. 4. Oleum stillat. ex vulgari. N. destillant alii cum terebinthina, unde oteum cæruleum. 5. Oleum stillat. ex Romana. 6. Oleum infusum ex vulgari. 7. Sal com. ex cinere. 8. Syr. de succo camomillæ" *Schrod.* 562.

1. It is of a very bitter taste, and fragrant (as it were acidulous) smell, resembling that of some apples, or quinces rather. "Folia amabili odore prædita." *J. B.* "Odorem spirat suavem unguenti." *R. H.* "Chamomilla vulgaris saporis est valde armari et calidi, odoris aromatici. Romana odoris et saporis fortioris, et magis grati." *Nucl. Belg.* 75. "The leaves and flowers have a strong, not unpleasant scent, and a very bitter taste." *Miller Bot.* 130. "Referunt folia et flores pergratum ac jucundum cum gravitate quadam odorem aromaticum. In hortis colitur." *Geoff.* iii. 300.—2. Herba floridæ thea is of a beautiful transparent orange colour, very bitter, and smells like the plant; but not in the least viscid. It only dilutes syr. violarum et soluti heliotropii: ol. tartari does not make it fetid. Solutio vitrioli makes it turbid, and of a brownish black; and with it precipitates plentifully, becoming transparent, but brown still above. Spirit of vitriol dissolves this sediment, but the brown colour remains, and a dark grey mucus is again precipitated.—3. It is much used externally in baths, fomentations, cataplasms, clysters, as emollient, discutient, and anodyne; for tumors, inflammations, pains, &c. as for durities mammarum a lacte coagulato; (*R. H.*) colic pains, obstructions of urine, &c.—4. Internally it dilutes, dissolves, and gently stimulates; and is one of the safest, and least heating strong bitters; and commended in the cardialgia, jaundice, hysteric fits, king's-evil, intermitting fevers, dropsy, &c. "Nonnulli iis (leucanthemo et chrysanthemo) in farinam tritis cum oleo utuntur ad illitiones, idque ad febres periodicas abigendas." *Dioscor.* l. c. "Chamæmelum . . . Febres, quæ citra visceris alicujus inflammationem infestant, solvit: ac præsertim quæ ex humoribus biliosis, aut cutis densitate proveniunt. Qua de re ab Ægyptiorum sapientissimus soli consecratum esse, febriumque omnium putatur remedium." *Galen Simpl.* l. 3. c. 10. p. 18. H. And in that country the flores camomillæ are used still in their febrifugal epithemata. *Alp. M. Æg.* l. 4. c. 15. p. 146. 2. "Succi chamæmeli expressi cochl. ij. vel iij. cum guttulis aliquot spiritus vitrioli, in jusculeo exhibita, in febre quacunque intermittente, paulo ante accessum, instantem paroxysmum plerumque avertunt, et febrem ipsam curant." *R. H.* Dr. Elisha Coysn often found florum pulvis, in sufficient quantity, as effectual in agues as the bark itself. Vide *Morton de Feb.* c. 6. p. 43, and

44. Where he also gives the three instances in which only the cortex ever failed him in agues, and which he cured however by an arcanum of his own in the space of two days. This arcanum he does not conceal, but gives it thus. “*R Florum chamæmeli, subtilissime pulverifat. (plus minus pro ætate) ℥i. antimonii diaphoret. salis absinthii ana ℥ss M. F. Pulvis sumendus in haustu possetalæ, vel cujusunque julapii temperati; aut in formam boli, cum syrupo cariophyllorum; vel in formam pilularum cum mucilagine gum. tragacanthi redactus; sexta quaque hora per biduum aut triduum repetendus.*” N. B. *Here no astringency is mentioned.* “*Dr. Strachey M. D. hujus herbæ decoctum, felici successu ad scrophulas propinare solet.*” R. H. Mr. Geoffroy's analysis I reckon an imaginary one. iii. p. 300.

S E C T. III.

“It may be given in powder to ℥i. and this repeated several times in a day; in infusion to ℥ij. or ℥ss. The preparations are aqua simplex, oleum stillatitium or essentielle, et oleum chamæmelinum, all from the flowers; but the herb will do as well. The flowers are much used by way of tea. They are used in the the tinctura ad stomachicos, decoctum commune pro clystere, decoctum emolliens pro fotu, cataplasma discutiens, and the oleum chamæmeli (for chamæmelinum) in the cataplasma suppurans.

“Oleum chamæmelinum duplex in officinis deprehenditur, scilicet vulgatissimum, quod per infusionem, alterum elegantissimum, quod, per versicam arte chymica paratur, coloris cærulei elegantia et amœnitate ipsi sapphiro non cedens. Primum tumores duros emollit, . . . Posterius oleum arte chymica ex chamæmeli Romani floribus, calidioribus præsertim in regionibus collectis, elicatum, et eorum dotibus instructum, illis qui decoctum fastidiunt, contra colicos dolores et calculum propinatur ad guttas aliquot.” *Geoff. iii. 303. See Elsbollius (John Sigismundus) his Destillateria curiosa, &c. Berolini 1674. in 8vo. or his ten experiments quoted in Mangeti Pharmacop. Schrodero-Hoffmanniana, (Genevæ 1687. in folio) p. 383. by which it appears that it is the flowers of the chamæmelum vulgare, or dog's camomile, that yields the sapphirine oil; that it communicates this colour, if distilled with summitates pini, or abietis, baccæ juniperi, &c. to the oils thus obtained; and that the flores chamæmeli Romanæ do not yield a blue, but a yellow oil.* “Substituimus etiam flores chamæmeli Romani, says he, sed oleum accepimus flavescens, non sapphirinum.” Which is certainly true of the oil distilled here from our camomile. These two plants therefore may differ more in their virtues than is commonly observed: as Linnæus makes the dog's-

dog's-camomile a species not of the anthemis, but of the matricaria, and calls it matricaria foliis supra-decompositis, setaceis, pedunculis solitariis." *H. Cliff.* p. 415.

However on occasion of the mentioning the use of this oil, Mr. Geoffroy (iii. 304.) says, "Simon Pauli observat, post C. Hoffmannum olea essentialia stillatitia ventriculo esse infesta. Reipsa hæc olea usu diuturno & intempestivo, ardorem accendunt in ventriculo et in renibus, hepatis obstructions pariunt, sanguinem inflammant, in quibusdam sitim perpetuam excitant, in aliis cachexiam biliosam, in aliis calidum hydropem inducunt. Quapropter non nisi maxima cautione eorum usus præscribendus est, et calidis naturis atque biliosis interdicens." Whether in fact, and how, these come to be the effects of the too liberal and improper use of essential oils, I shall not enquire; but the caution concerning some of them is not to be contemned. The proper and specific spirit, on which depend the virtues of many simples, especially of the aromatic kind, being concentrated in their essential oils, if not sufficiently diluted, stimulate and irritate the stomach more violently than the nature of its nerves can bear, and so may cause convulsions and other bad symptoms, yea prove poisons, however salutary the simples are whence they are drawn; in the use therefore of these simples themselves there is far more safety, than in their more acrid oils. I might instance cinnamon, cloves, mint, hyssop, &c. I say acrid oils, because all essential oils are far from being equally acrid. Oleum anisi, terebinthinæ, juniperi, &c. are milder than the former, yet still the natural concretes themselves are safer; and sometimes contain virtues, which their oils want; as is manifest in the chamæmelum. The sun's rays diffused, warm and comfort; but concentrated, scorch and consume.

After the specimens we have exhibited, we shall conclude with briefly observing, that these Lectures are both a valuable selection of, and commentary on the writings of the various pharmaceutical authors, and contain a system of the materia medica much superior to any other on the subject.

II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIX. Part I. For the Year 1769. 4to. 10s. Davis.*

THE first article in this publication; is a letter from Mr. J. Moulto to Dr. Percival, of Manchester, containing a new manner of preparing salep from the roots of the common orchis,

chis, so as perfectly to resemble what is imported to us from Turkey. As therefore such a method would greatly reduce the present high price of that nutritious commodity, we shall extract it for the benefit of our readers.

The roots I have hitherto made use of, are those of the *orchis morio mas foliis maculatis* of Parkinson, the *cynorchis morio mas* of Gerard, and the *cynorchis major*, vulgo dog-stones: though, from a specimen of the *orchis palmata major mas* of Gerard, which you have among the salep, that root likewise appears capable of being made to answer the same purposes as the others. The best time to gather the roots is when the seed is formed, and the stalk going to fall; for then the new bulb, of which the salep is made, is arrived to its full size, and may be known from the old one, whose strength is then spent by the preceding germination, by a white bud rising from the top of it, which is the germ of the plant of the succeeding year. This new root, being separated from the stalk, is to be washed in water, and a fine thin skin, that covers it, to be taken off with a small brush; or, by dipping in hot water, it will come off with a coarse linen cloth.

When a sufficient quantity of the roots is thus cleaned, they are to be spread on a tin plate, and set into an oven, heated to the degree of a bread-oven, where they are to remain six, eight, or ten minutes; in which time they will have lost their milky whiteness, and have acquired a transparency like that of horn, but without being diminished in size. When they are arrived at this state, they may be removed to another room to dry and harden, which will be done in a few days; or they may be finished in a very slow heat, in a few hours. I have tried both ways with success.

The second article is an account, in Latin, of the structure and effects of some machines of the nature of burning-glasses, invented by the late Mr. Hoeson of Dresden. These machines are sections of a parabola, formed of timber, and lined in the concave part with brass. The dimensions of the largest are as follows. Perimeter, 29 feet 4 inches; diameter, 9 feet 7 inches; depth, 1 foot, 4 inches; distance of the focus from the vertex, 4 feet. These measures are taken with the Dresden foot, of which the proportion is to that of London, as 13 to 14. Among other effects which are related of the power of these machines, a bar of iron, placed in the focus, was reduced into fusion in three seconds of time. It is highly probable, that the celebrated specula of Archimedes were of a similar construction with those here described.

The next contains an extraordinary case of three pins swallowed by a girl, and discharged at her shoulder.

The

The succeeding article is a letter from the honourable Mr. Hamilton, his majesty's envoy extraordinary at Naples, containing some farther particulars on Mount Vesuvius, and other volcanos in the neighbourhood. As the observations in this letter may be of consequence towards ascertaining some curious points in natural history, we shall give an extract from it.

‘ It would require many years close application, to give a proper and truly philosophical account of the volcanos in the neighbourhood of Naples; but I am sure such a history might be given, supported by demonstration, as would destroy every system hitherto given upon this subject. We have here an opportunity of seeing volcanos in all their states. I have been this summer in the island of Ischia; it is about eighteen miles round, and its whole basis is lava. The great mountain in it, near as high as Vesuvius, formerly called Epomeus, and now San Nicolo, I am convinced was thrown up by degrees; and I have no doubt in my own mind, but that the island itself rose out of the sea in the same manner as some of the Azores. I am of the same opinion with respect to Mount Vesuvius, and all the high grounds near Naples; as having not yet seen, in any one place, what can be called virgin earth. I had the pleasure of seeing a well sunk, a few days ago, near my villa, which is, as you know, at the foot of Vesuvius, and close by the sea-side. At 25 feet below the level of the sea they came to a stratum of lava, and God knows how much deeper they might have still found other lavas. The soil all round the mountain, which is so fertile, consists of stratas of lavas, ashes, pumice, and now-and-then a thin stratum of good earth, which good earth is produced by the surface mouldering, and the rotting of the roots of plants, vines, &c. This is plainly to be seen at Pompeii, where they are now digging into the ruins of that ancient city; the houses are covered, about 10 or 15 feet, with pumice and fragments of lava, some of which weigh three pounds (which last circumstance I mention to shew, that, in a great eruption, Vesuvius has thrown stones of this weight six miles, which is its distance from Pompeii, in a direct line); upon this stratum of pumice, or *rapilli*, as they call them here, is a stratum of excellent mould, about two feet thick, on which grow large trees, and excellent grapes. We have then the Solfaterra, which was certainly a volcano, and has ceased emptying, for want of metallic particles, and over-abounding with sulphur. You may trace its lavas into the sea. We have the Lago d’Averno and the Lago d’Agnano, both of which were formerly volcanos; and Astroni, which still retains its form more than any of these. Its crater is walled round, and his Sicilian majesty

takes the diversion of boar-hunting in this volcano; and neither his majesty, or any one of his court, ever dreamed of its former state. We have then that curious mountain, called Montagno Nuovo, near Puzzole, which rose, in one night, out of the Lucrine Lake; it is about 150 feet high and three miles round. I do not think it more extraordinary, that Mount Vesuvius, in many ages, should rise above 2000 feet; when this mountain, as is well attested, rose in one night, no longer ago than the year 1538. I have a project, next spring, of passing some days at Puzzole, and of dissecting this mountain, taking its measures, and making drawings of its stratas; for, I perceive, it is composed of stratas, like Mount Vesuvius, but without lavas. As this mountain is so undoubtedly formed entirely from a plain, I should think my project may give light into the formation of many other mountains, that are at present thought to have been original, and are certainly not so, if their strata correspond with those of the Montagno Nuovo. I should be glad to know whether you think this project of mine will be useful; and, if you do, the result of my observations may be the subject of another letter.

‘I cannot have a greater pleasure than to employ my leisure hours in what may be of some little use to mankind; and my lot has carried me into a country, which affords an ample field for observation. Upon the whole, if I was to establish a system, it would be, that *mountains are produced by volcanos, and not volcanos by mountains.*’

We are afterwards presented with a letter to Dr. William Watson, from the honourable Daines Barrington, F. R. S. on the trees which are supposed to be indigenous in Great Britain. In this letter the honourable gentleman certainly pays too much regard to the tradition of his old man at Ranoch-bridge, where he says, ‘I was, indeed, informed by an old man at Ranoch-Bridge, that his grandfather used to mention a tradition of the fir wood in that neighbourhood having continued burning for a considerable time, and that the Irish came over to see the conflagration.’

That the Irish should ever have come over to see a conflagration in the interior parts of Scotland, is a tradition which would require very authentic testimony to support it.

Next follows an account of a case in which the upper head of the *os humeri* was sawed off, a large portion of the bone afterwards exfoliated, and yet the entire motion of the limb was preserved.

The seventh article contains two letters, giving an account of a specimen of native tin found in Cornwall, and now deposited in the museum of the Royal Society.

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The subsequent article is an account of an essay on the origin of a natural paper, found near the city of Cortona in Tuscany, in August 1763, in some low grounds which had previously been flooded. It appeared upon examination, that this substance, which so much resembled a finer sort of common brown paper, consisted of the filaments of the common species of *conferva*, which had been left upon the surface of the ground at the retreat of the waters.

The two following numbers contain electrical experiments, by Joseph Priestly, LL. D. F. R. S.

Article XI. presents us with an account of an earthquake at Macao, and a short description of a singular species of monkeys without tails, found in the interior part of Bengal.

The XIIth contains a demonstration of a law of motion, in the case of a body deflected by two forces tending constantly to two fixed points.

Number XIII. is a letter from the reverend Mr. Paxton, rector of Buckland Brewer, in the county of Devon, to Dr. Milles, dean of Exeter, giving an account of a storm which happened on the 2d of March 1769.

The subsequent number is an abstract from a Meteorological Register, kept at the Royal Hospital near Plymouth, during the year 1768, by W. Farr, M. D.

The next is an account of a remarkable Aurora Borealis, observed at Paris, by M. Messier, of the Royal Academy of Sciences.

The XVIth article contains, observations on the expectations of lives, the increase of mankind, the influence of great towns on population, and particularly the state of London with respect to healthfulness and number of inhabitants. We should be inclined to give our readers some idea of this essay; but as it depends upon principles which are not generally understood, and cannot suffer any abridgement, we must refer to the treatise itself.

Number XVII. is a Latin dissertation on the bones and teeth of elephants, and other large animals found in North America, and other northern countries, in which the author, Mr. Raspe, counsellor to the landgrave of Hesse, attempts to prove those animals to be indigenous. His reasons for this opinion are, that the bones of those animals are never found deep under the ground, nor mixed with marine substances, which would naturally have been the case, had they been carried to that country by the deluge of Noah; and that it never can be supposed that those animals were exported into America by the ancients, as they were intirely unacquainted with that continent. That such bones are commonly found in

marshy places, abounding with salt, Mr. Raspe imagines, is owing to the animals having perished in these bogs, into which the taste of the salt, which might be grateful to their palates, had allured them to venture too far.

The next number contains some observations on a particular manner of increase in the animalcula of vegetable infusions, with the discovery of an indissoluble salt, arising from hemp-seed put into water till it becomes putrid.

The XIXth article is on the computation of the sun's distance from the earth, by the theory of gravity, in a letter from the rev. Mr. Horsley.

Next follow Meteorological Observations for 1768, made at Bridgewater in Somersetshire, and at Ludgvan in Mounts-bay, Cornwall.

Number XXI. contains the proposal of a method for securing the cathedral of St. Paul's from damage by lightning; in consequence of a letter from the Dean and Chapter of St. Paul's to Mr. West, F. R. S. For the satisfaction of the curious part of our readers we shall here present them with an extract from the report of the committee who were appointed to take the above object into consideration.

'As all metals are now known readily to conduct or transmit the electric fluid, or, which is the same thing, lightning, through them; the large quantity of lead, and some iron, disposed in different parts of St. Paul's church, will, by having its several parts connected, where there is at present no such connection, prevent the erecting a considerable part of the apparatus, which otherwise we should judge absolutely necessary.

'We are of opinion that, *cæteris paribus*, all buildings upon the same level are liable to be injured by lightning in proportion to their height: and that the danger is increased by crosses, weather-cocks, or pieces of metal, in any form, placed upon or near their tops, unless there is a complete metallic communication from these to the bottom of the building, which metal should terminate either in water, or moist ground.

'In St. Paul's church, the objects of our more particular attention were the dome and its lantern, and the two towers at the west end. The roof over the body of the church, being completely covered with lead, will, we conceive, prevent mischief thereto from lightning; and the more so, as the lead on the roof joins to that of the several leaden spouts, which come down the sides of the building, and terminate in the ground at a considerable depth. For our more certain information, one of these spouts was examined; and it was found to descend perpendicularly about three feet under the surface

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of the earth: and then, after being laid about seven feet in an inclined direction, it ended in a brick drain, which communicates with the sewer. These circumstances induce us to conclude, that what has been just now described is a sufficient metallic communication between the roof of the church and the ground.

No part of this whole fabric seems to be in so dangerous a situation of being injured by lightning, as the stone lantern placed above the dome. This danger arises not only from its height, but from the different pieces of metal in different parts of it, being at present detached and separated from each other. This stone lantern is supported by a truncated cone of brick-work, of no more than eighteen inches, or two bricks, thick. To the honour, however, of the architectural sagacity of Sir Christopher Wren, who was formerly our president, this support of the lantern, which has already stood much above half a century, has not in the least given way in any of its parts. How far it would sustain the violence of a stroke of lightning will, it is to be hoped, never be tried: and what we have now to propose will, we flatter ourselves, lessen the probability of its being injured by it. The first object of our attention, therefore, was to make a compleat metallic communication between the cross, placed over this lantern, and the leaden covering of the great dome; as from its height, if any lightning was in its neighbourhood, it would probably affect the cross.

This cross with the ball, both composed of metal, are supported by, and connected with, seven iron rods. These descend perpendicularly through the small leaden dome, which covers the lantern, and are inserted into and pass through a strong frame of timber, and placed horizontally under that dome. The lower extremities of these iron rods are fastened to the under surface of this timber frame with iron nuts and screws.

From this timber work, several large iron bars, placed at some distance from the ends of the above mentioned iron rods, descend obliquely, and are fixed in the stone-work of the lantern. The upper ends of each of these oblique iron bars pass through the frame of timber before-mentioned, and are fastened to its upper surface with iron nuts and screws. Between these iron bars and the leaden covering of the great dome, there is at present no metallic communication. To this arrangement, therefore, is owing the danger from lightning, which the committee apprehends that this part of the building is liable to. To obviate which, we are of opinion, that four additional iron bars, each not less than an inch

square, should be securely placed over the frame of timber before mentioned in such a manner, that one end of each of these four additional iron bars may be in contact with one of the perpendicular iron rods, and the other end of each be in contact with one of the iron nuts and forews, which fasten the obliquely descending iron bars to this frame of timber. At the bottom of these oblique iron bars, just above where they are inserted into the stone-work, the committee recommends, that a ring, made of bar iron, of about an inch square, should be placed so as to be fastened to, and be in contact it, these iron bars.

‘ From this proposed ring to the upper part of the lead which covers the great cupola, the distance is about forty-eight feet. In this space, we are of opinion, that four iron bars should be placed, each not less than an inch square. These should be fixed within the lantern in such a manner, that the upper end of each should be fastened to, and in contact with, the iron ring before-mentioned, and their lower ends in contact with the lead on the upper part of the cupola; from which the metallic communication is compleat to the lower end of the pipes, that discharge the water from the circular part of the great cupola, upon the floor of the stone gallery.

‘ From the bottoms of these pipes, which terminate with a shoe of lead within half a foot of the floor of the stone gallery, the metallic communication is again interrupted to the top of the leaden pipes, which convey the water from thence. Here it is proposed, that conductors of lead, not less than four inches in breadth and half an inch in thickness, should be placed so as to be in contact with the bottom of four of the pipes that come from above, and with the top of four of those that descend. Lead is recommended to be employed here, as more readily adapting itself to the various curvatures it must meet with in the now proposed arrangement.

‘ These last pipes, after descending below the colonade, near the circular stair cases, make their appearance upon the outside of the drum-part of the cupola; where they are bent at obtuse angles, and discharge their water upon the roof of the church. From these angles to the roof the distance is about five feet. Here then is another interruption to the metallic communication. This is proposed to be compleated by conductors of lead, similar to those before-mentioned, which should be so placed as to be in contact both with the bottom of the pipes and the adjoining roof.

‘ From the roof, as has already been mentioned, the leaden pipes are continued below the surface of the earth, and terminate

minate in a drain; and thus, by the method now directed, the metallic communication will be completed from the cross on the top of St. Paul's church to some feet below the surface of the ground.

' The committee then turned their thoughts towards the two towers at the west end of the church; and here they beg leave to observe, that in one of these towers, between the pine apple and the leaden bell-shaped covering near it, placed at the top of each of these towers, there is no metallic communication deserving notice, till you come to the lead on the roof of the church. This distance is eighty-eight feet. To this tower, therefore, it is proposed to adapt a rod or bar of iron, not less than an inch and a quarter square, in such a manner that one end of the bar should be in contact with the metal communicating with the pine apple on its top, which is of copper, and the other end with the lead on the roof of the church.

' In the middle of the other tower, in which the great bell is hung, there is an iron stair-case of considerable height, which is placed in the middle of it, in order for the more conveniently coming at the clock-work. The top of this stair-case is at no great distance from the leaden covering upon the top of the tower: but from the bottom of this stair case to the roof of the church, between which there is no metallic communication, the distance is considerable, not less than forty feet. The committee recommend, therefore, that a bar of iron, of an inch and a quarter square, may be placed between the pine apple, or the lead in contact with it, and the upper part of this stair-case; and that another iron bar, similar to this last, may be adjusted so, as to pass from the bottom of the stair-case to the lead on the roof of the church. The roof, as has been already mentioned, communicates with the leaden pipes, and these with the ground.

' These towers, from their near situation to the cupola, which is a building so much higher, may possibly be less liable to mischiefs from lightning than if they were erected at a more considerable distance. As the direction of the lightning is, however, uncertain, from a variety of causes, as also to what extent one building will protect another, the committee are of opinion, that this apparatus to the towers will be expedient.

' It is to be remarked, that wherever iron is employed as a conductor of lightning, especial care must be taken to prevent its becoming rusty; as, from being long exposed to the moist atmosphere, it will be corroded to a considerable depth: and so much of the iron as is corroded ceases to be of use as a con-

ductor; the committee therefore have, in directing the size of these iron bars, made some allowance for the waste of the iron by rust.

‘ The size, as well as number, of the iron bars recommended here by the committee, are only to be considered as applicable to St. Paul’s, and not as a standard for any church or building of less dimensions; as in these last, conductors of a smaller size, and fewer in number, may answer the purpose as securely as the larger. But St. Paul’s church is particularly circumstanced: it is an edifice not only of great height, but its cupola, to say nothing of the lead on the body of the church, presents a large surface of metal to the clouds; on which account it is very liable to receive greater quantities of the electric fluid; and, from large quantities of such an elastic power, great mischiefs may arise to this magnificent building, in consequence of obstructions the fluid may meet with in passing through it. For these reasons we have recommended very large conductors, that it may pass through them into the ground, as readily as it enters.’

The five succeeding numbers are observations on the transit of Venus.

The XXVIIth is an account of several sepulchral inscriptions and figures in bas relief, discovered in 1755, at Bonn, in Lower Germany.

The articles XXVIII. and XXIX. contain an account of the lymphatic system in amphibious animals and fishes, by Mr. William Hewson, lecturer in anatomy.

Number XXX. relates to the solubility of iron in simple water, by the intervention of fixed air.

The two next articles contain farther observations on the transit of Venus.

Number XXXIII. is a letter from John Hope, M. D. F. R. S. Professor of Physic and Botany in the University of Edinburgh, concerning a rare plant found in the isle of Skye, of which the following is the doctor’s account and description.

‘ It was found, September 1768, in a small lake in the island of Skye, by James Robertson, whom I had sent there in search of new or rare plants. The whole of it, except the head and top of the stalk, was under the surface of the water. Wherever the water was shallow, the bottom of the lake was covered with this plant, whose roots were so closely interwoven, that in some places large patches were torn up by the agitation of the waters, or other violence, and found floating on the surface, matted together.

‘ The plant, when seen without its flowering stem, resembles somewhat the *Calamaria* Dill. *Hist. Musc. Tab. 80.*

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At first sight I fancied it to be the same, and that the *Calamaria* had not been found with its flowering stem: more careful comparison convinced me they were different plants.

‘ Although it differs, in many circumstances, from the generic characters of the *Eriocaulon*, yet I am inclined to think it is the *Eriocaulon decangulare*, which has never yet been described, or properly figured.’

ERIOCAULON DECANGULARE.

- ‘ **RADIX** perennis, solida, interne alba, ex cujus parte inferiore oriuntur plurimæ radiculae teretes, simplicissimæ, pennæ passerinæ crassitudinis, albæ, fere pellucidæ, per totam longitudinem dissepimentis opacis, transversis, sive articulationibus interceptæ, in centro harum per totam longitudinem est linea quædam opaca. Extremitates describere non audeo, quia in singulis speciminibus mihi oblatis, omnes radiculae ruptæ fuerunt. Sapor radicularum primo insipidus est, levi postea cum acrimoniâ.
- ‘ **FOLIA RADICALIA**, ex parte superiore radice oriuntur plurima, sub-erecta, similia quod ad figuram externam, et simili modo disposita ac in *Agave Americana*: sesqui-unciam longa, lata basi, margine integerrimâ, sensim attenuantur in apicem acutum, pagina inferiore convexa; superiore concava, nervosa; et spatia, his nervis longitudinalibus definita, iterum dividuntur dissepimentis transversis, singulis propriis, ut in figura.
- ‘ **TRUNCUS** scapus erectus; e centro foliorum oritur, vagina tenui membranacea, apice bifido, duas uncias longa, respectu nervorum et dissepimentorum foliis simili, inclusus, subteres, fistulis septem in ambitu conflatus, supra vaginam nudus, contortus.
- ‘ **FRUCTIFICATIO** androgyna in capitulo terminali, globofo, imbricato.
- ‘ **CALYX** communis, squamis plurimis, nigris, subrotundis, concavis, membranaceis; parte superiore ciliatis; duæ sunt series florum fœmineorum in radio.

FLOS FŒMINEUS IN RADIO.

- ‘ **SQUAMA**, ovata, nigra, superne ciliata sensim desinens in unguem brevem, externe adstat singulis flosculis.
- ‘ **CAL. PROP.** perianthium diphyllum, foliolis ovatis, concavis, nigris, superne ciliatis, in unguem angustam sensim desinentibus. Not. cilia squamarum sunt alba.
- ‘ **COROLLA** dipetala, petalis albis, oblongis, concavis, sensim desinentibus in ungues angustos, apice et dorso ciliatis, et macula nigra in medio fere laminæ notatis.

- * *PISTILLUM* germen compresso-subrotundum, stylus brevis, stygmata duo longa, filiformia.
- * *PERICARPIUM* capsula compresso-subrotunda, nigra, bilocularis.
- * *SEMEN* in singulis loculis unicum, læve, dissepimento affixum citrini coloris, ad apicem umbilicatum.

FLORES MASCULI IN DISCO PLURES.

- * *Squama* adstat flosculis masculis, ut in foemineo flore.
- * *CALIX* perianthium diphyllum foliolis cuneiformibus, concavis, ciliatis.
- * *COROLLA* monopetala infundibuliformis, ore bilabiato, fimbriato.
- * *STAMINA* filamenta (quatuor?) filiformia, longitudine, corollæ, vel longiora. *Antheræ* nigræ, oblongæ.

The four subsequent numbers contain astronomical observations made near Quebec, the island of Hammerfort, the North Cape, and the isle of Coudre.

Article XXXVIII is an extract of a letter from Mr. B. Gooch, surgeon, of Shottisham, near Norwich, giving an account of an intire separation of the cuticle of the hands, in the manner of exuviæ.

* History of the Case relating to the Cuticular Glove.

* Mr. William Wright, of Saham Tony, in the county of Norfolk, attorney at law, about fifty years of age, rather of a weak and lax constitution from his youth, was first seized, about ten years ago, with the following singular kind of fever. The physical gentlemen he at different times consulted were at a loss to know what name or character to distinguish it by. It has returned many times since; sometimes twice in a year, attended with the same symptoms and circumstances; but not to so great a degree since the year 1764 as before; and it has been generally observed to come on upon obstructed perspiration, in consequence of catching cold, to which he is very subject.

* Besides the common febrile symptoms upon the invasion of this disease, his skin itches universally, more especially at the joints; and the itching is followed by many little red spots, with a small degree of swelling: soon after his fingers become very stiff, hard, and painful at their ends, and at the roots of his nails. In twenty-four hours, or thereabouts, the cuticle begins to separate from the *cutis*, and, in ten or twelve days, this separation is general from head to foot; when he has many times turned the cuticle off from the wrists to the fingers ends, completely like gloves; and in the same manner also to the

the

the ends of his toes; after which his nails shoot gradually from their roots, at first attended with exquisite pain, which abates as the separation of the cuticle advances; and the nails are generally thrown off by new ones in about six months.

‘The cuticle rises in the palms of his hands, and soles of his feet, resembling blisters, but has no fluid under it; and when it comes off, it leaves the subjacent skin very sensible for a few days. Sometimes, upon catching cold, before he has been quite free from feverish symptoms, he has had a second separation of the cuticle from the *cutis*, but then it is so thin as to appear only like scurf, which demonstrates the quick renewal of this part.’

[*To be continued.*]

III. *Brevis ad Artem Cogitandi Introductio: ad instituendum Judicium ornandumque Ingenium studiosæ Juventutis accommodata.*
8vo. 3s. Law.

THE author's preface is a short one; we shall translate it, to give a more comprehensive view of his plan.

‘In an age, in which arts and sciences flourish, I flatter myself that a short Introduction to the Art of Thinking, which has a new plan, and a new arrangement of principles to recommend it, will be a work no less instructive than agreeable to the young student. We all think, and judge, and reason; but many of us, how falsely! This deviation from truth is to be attributed, partly to the fallibility of our understanding, partly to the depravity of our inclinations, and sometimes to both. Hence arise the numerous prejudices, which haunt mankind like so many phantoms, both in private and in public life. Hence the pernicious and complicated sophistry, with which moral, political, and religious subjects are perplexed.—It is the province of ethics to influence the will; of logic, to direct the understanding.

‘The investigations which I have made into the operations of the human mind, and the rules I have laid down in this short Introduction to the Art of Thinking, will very much conduce, not only to enlarge the understanding, but likewise to form the judgment, and conduct the fancy: for it contains the principal elements of rhetoric, of jurisprudence, of history, of criticism, and of taste. As the geographer is led through a country by the draft of it in a map, so is the young student guided by this delineation of the human intellect, in his severer or politer speculations. In this treatise I have studied brevity and perspicuity of method: prolixity is apt to confound and disgust.’

The

The author will have no reason to complain of injustice done to his Preface in this translation. If we have at all deviated from a faithful rendering of his words, we did so, to make him speak distinctly and properly. Let him not then rashly accuse us of ignorance of the Latin. How he might express himself in English we know not: but his Latin style is often uncouth, perplexed, and ungrammatical. The following specimen from the Preface will corroborate our assertion.

‘Sive sit error intellectus, sive corruptio voluntatis, sive utrumque simul, præjudicia utriusque generis, tanquam totidem idola, comitantur homines latitantes in vastis, etiam et angustis mundi hujus aspectabilis recessibus.’

It is odd that a man should pretend to write a book in Latin, who possesses not even the elementary knowledge of the language. He makes the deponent verb *effatur*, a passive; he makes *unum* signify *once*. The phrase, *ferre præ se*, imports with him, *to give proofs of a quality which we actually possess*; though in its true acceptation, it only means, *to pretend to, to arrogate what we actually have not*. He makes use of *modalitas* metaphysically, which is no Latin word; and the Roman *gustus* is a very gross, monkish substitute for the English word *taste*, when that word is applied to polite literature. Many solecisms, even more palpable than these, are to be found throughout this book. Precision, perspicuity, and propriety of expression should be observed with a particular care in abstruse subjects, where the vigorous and unbroken attention of the mind is required, to comprehend subtle and abstracted ideas.

We should like to know what necessity there is for writing a book in Latin, in this intelligent and polite age? Our own language seems to be brought to its utmost perfection; and is much fitter to convey the ideas of an English author than the Latin. He may be supposed to understand it better; it contains a greater variety of terms, and is better adapted to modern use. Literary communication betwixt the different parts of Europe is now easy and universal. A good book written in English, will be understood, in the original, by many learned foreigners; and will soon be translated into different languages. A Roman dress will not introduce a poor performance into good company, nor procure it an extensive and lasting credit. It may, indeed, give it weight with a few academical greybeards; with whom Latin implies some hidden and magical virtue; but it will not atone for want of sterling worth; it will rather make it appear more contemptible in the opinion of the sensible and spirited critic, who hath never suffered his mind to be over-run with the dust and cobwebs of the schools.

The

The Latin tongue is little obliged to this gentleman; let us see what he hath done for philosophy and criticism.

This work is divided into two parts. After an introductory view of the human understanding, he thus begins his first part.

*'How does the mind think?—*Here is a riddle which the author of nature hath proposed to every one of us to solve. Many have used their utmost endeavours to explain it; but it never hath, as yet, been thoroughly explained by any one. I will not presume to think that I can solve this enigma determinately and evidently; but I will undertake to give it a very probable elucidation.'

It was worthy of Mr. Locke to inquire into the essential properties of the mind; for his inquiry was beneficial to society. It banished from the world many errors of barbarous systems, which were derogatory to the wisdom of God, and the nature of man; and had introduced hurtful prejudices into subjects of the last consequence, into matters of morality and religion. But why will you, Sir, remove us a hundred years back in the improvement of our faculties? Why will you overwhelm us again with the rubbish which that great man had cleared away? Why need you now recapitulate, and combat the reveries of the Scotists, and the Thomists, of the disciples of Malbranche, and of Descartes? Nothing remains now of those old fashioned philosophical sectaries in the minds of the truly learned, except their titles. The constitution of the human understanding we know as far as it can be known, and we trouble ourselves about it no more. It is not now our ambition to discover by what original means the soul acts, but to make it act to noble purposes; to call forth its powers in the useful, and ornamental arts; not to spin metaphysical webs, of slight and useless, though of laborious and ingenious texture.

By this exordium the reader may judge of the strain of the author's performance.

It is written in question and answer. Many queries are in this book formally stated, and answered, which we should hardly have expected to see offered to the publick now-a-days, and which should be only agitated by a professor of Logic in a college, who must have some plea for receiving his salary. Let us take a short view of some of his academical crotchets.

'Q. Does the human mind always think?

'A. No: that is a dream of the Cartesians. Are we conscious that we think while we sleep?—Will any man presume to say that his mind revolved a series of ideas when he was in his mother's womb? Let us remember then, that poets and painters

painters have a licence to form chimeras; but chimeras are prejudicial, and disgraceful to the philosopher.'

Now this point, we apprehend, can neither be proved, nor disproved. The gentleman begs the question instead of carrying it by argument. We are often conscious, very distinctly conscious, that we have thought while we slept. When we first awake, we have often a confused idea of the objects which have employed the mind during our preceding sleep; immediately after this imperfect recollection, we fall, perhaps, into a short morning nap; from which, when we awake, it may not be in our power to recal a single circumstance of the dream which we so lately remembered by halves. Does all this prove that the mind often rests, that it is often totally inactive; or, may it not be the property of sleep commonly to draw an impenetrable veil betwixt the mental operations of the sleeping and the waking man? That we live and move in the womb is certain; why may we not then have ideas there? They must undoubtedly be very few and imperfect; but that we have no ideas in that state can never be proved. It is not proved by our not remembering that we had any ideas before we were born. We all forget many ideas which actuated our minds, many remarkable occurrences which happened to us in our tender years. The mind exchanges thousands of images every day. Many objects which yesterday engaged our attention for awhile, to-day have escaped us for ever.

This, in short, is an insuperable enigma; nor is it of any consequence to us that we cannot solve it. We should not gain any interesting knowledge by the solution of it; we should neither be more virtuous, nor more happy. Alas! Sir, poets and painters are equalled in extravagance by a certain class of philosophers!

'What ideas, he asks, do we gain by touch, and what by sight?—If an organ of sense is injured, will the sensible quality, peculiar to that organ, be defective?—What ideas follow the sensations of infancy?—Does the genuine report of the senses afford any certainty? &c.'

We shall now beg leave to interrogate in our turn.—Are these questions of any consequence? Do they, or the most elaborate answers to them, deserve any attention? 'In his omnibus (to use the author's words on a different occasion) nugæ multæ; nihilque vel momenti, vel utilitatis positum est. These are trifling subjects of disputation; of no moment, and of no use.'

He is the same echo of the schools when he treats of polite literature. Were not his censure of little weight; one would be vexed at his contempt of Lucan.

'In

‘ In the beginning of an epic poem, the subject of it should be proposed with brevity, and modesty. So Virgil opens his *Æneid*.

Arms virumque cano—

a poet should promise no more than he can perform. Lucan promised great matters; but—

*Quid dignum tanto feret hic promissor biatu?
Parturiunt montes, nascetur ridiculus mus.*

Had he not been a mechanical critic, he would have been loth to apply the story of the mountain and the mouse to Lucan. Lucan *did*, as well as *promised* great things; for he showed himself a great poet in his *Pharsalia*, though he is inferior to Virgil in correctness and majesty.

He whose mind, is, by nature stupid, and inelegant, will not acquire acuteness and taste by the study of this book. And he whose quick understanding, and fine sensibility are cultivated by application, will not find it worthy of his perusal; for none of its objects are such as engage the attention of reason, or excite the ardour of sentiment.

To make some atonement for the length of this dry, Aristotelian article, we shall conclude it with the *one* diverting anecdote with which our author indulges his reader.

‘ I must here observe, says he (page 13.) that a member of the academy of Berlin is most egregiously mistaken, and certainly does not understand Locke.—Locke, he says, in a speech pronounced before the academy, on the 12th of February, 1764, is a vile sophist; destitute of genius, and judgment; a disingenuous philosopher. He hath condemned the works of Descartes, because he did not understand them. I have read Locke over and over with the utmost attention; and I have found, with great regret, that his merit is far inferior to his reputation.’

Had the king of Prussia made a proper use of his arbitrary power on this occasion, and treated this impudent fellow as he deserved, he would not have impaled, or hanged him for his presumption; but he would have ordered him to be expelled from his academy in the most ignominious manner, and condemned him to wear a pair of asses-ears for life.

IV. *Georgical Essays: in which the Food of Plants is particularly considered, several new Composts recommended, and other important Articles of Husbandry explained, upon the Principles of Vegetation. Vol. I. 8vo. Pr. 3s. Durham.*

THIS volume contains nine Essays, chiefly on the theory of husbandry, four of which were first published about a twelve month ago*, but are now republished with considerable additions. The author's intention is to form a just theory of agriculture; and should his researches be favourably received, as the perspicuous manner in which he treats the subject, leaves no room to doubt, he proposes to continue them.

The following extract from the seventh Essay on Vegetation, and the motion of the sap in plants, we are persuaded, will not be unentertaining to the curious reader.

‘ Animal bodies, from the nature of their structure, are liable to diseases. Vegetables, being less complicated, have fewer maladies. The laws of the animal œconomy are discovered by anatomical inspection. The vegetable œconomy has the same foundation.

‘ Malpighi and Grew, unknown to each other, undertook the anatomy of plants nearly about the same time. The engravings they have left us are lasting monuments of their industry and attention. Many things, however, have been found out since their days. Many things remain yet to be discovered.

‘ The general and obvious parts of a plant are five. The root, the stem, the branches, the leaves, the flower. The component parts of these divisions are simple in comparison to the animal body. The offices of a vegetable being only increase and fructification, there was no necessity for a complicated structure.

‘ A good microscope discovers the constituent parts of a plant to be, 1. A very thin outer rind. 2. An inner rind, much thicker than the former. 3. A blea, of a spongy texture. 4. A vascular series. 5. A fleshy substance, which answers to the wood of a tree, or shrub. 6. Pyramidal vessels contained within the flesh. And, 7. A pith.

‘ Whatever part of the plant we examine, we observe these, and no more. The root, its ascending stalk, and descending fibre, are one, and not three substances. This reduces the entire vegetable to one body, and what appears in the flower to be many parts, are only the extremities of the seven above-mentioned. The cup terminates the outer bark. The inner

* See Vol. xxviii. p. 124.

rind ends in the outer petals. The blea forms the inner petals. The vascular series ends in the nectaria. The flesh makes the filaments. The pyramidal vessels form the receptacle. The pith furnishes the seeds and their capsules.

‘ As words cannot convey an adequate idea of these parts, I must beg leave to refer the reader to the excellent engravings of Dr. Hill, as published in his *Vegetable System*.

‘ As I apprehend that his researches into the vegetable creation are more minute than those of his predecessors, I have followed him in the enumeration of the constituent parts of a plant. He has justly recommended the black hellebore as the properest subject for dissection. It is a perennial plant of a firm texture, and not too complex, consisting only of a root, radical leaves, and a flower stem.

‘ A careful maceration of the parts, a good microscope, and a most delicate touch, are essentially necessary towards investigating the structure of vegetable bodies.

‘ Trees, shrubs, and herbs are organized in the same manner; but the colour and thickness of their component parts are different, according to their respective natures.

‘ The outer bark is the first thing that presents itself to our view. It has the appearance of a fine film full of irregular meshes, though in reality it consists of two membranes, with a series of vessels between them. These take their course upwards, and as they advance towards the cup of the flower inosculate with the small vessels, of the inner bark, into which they pour part of the juices they have received from the earth and the atmosphere. The fine meshes serve the purposes of inhalent or exhalent pores, according to the circumstances of the weather.

‘ The inner bark is much thicker than the outer. It is made up of several flakes laid evenly upon one another, each of which consists of two membranes, inclosing a series of vessels. These communicate freely through the whole substance of the rind, and as they inosculate with the vessels of the outer bark, so they also communicate with those of the blea.

‘ The blea lies immediately under the inner bark. It is one compleat and single substance, uniform in its structure. It is of a considerable thickness, and is made up of beds of hexagonal cells. In the angles formed by these cells, we observe the vessels of the blea. They pour their contents into the cells, which appear to be reservoirs for the water imbibed by the plant.

‘ Underneath the blea, lies the fourth substance called the Vascular Series. Its structure is extremely simple, being a single course of greenish vessels lodged between two membranes.

It

It terminates in the nectaria. At a certain season of the year, the juices of the vascular series are very mucilaginous. They are particularly so in the holly, and seem to be more elaborated than those of the blea. Its vessels have a free communication with the wood and blea.

• The favourers of a circulation assert, that, through these vessels, the returning sap descends; but by the most accurate experiments of Dr. Hales, it appears that the vegetable juices do rise and fall in the same series of vessels, and consequently have no circulation.

• The wood, or fleshy part of a plant, comes next to be examined. In this the life of the vegetable seems to be placed. It is universal in the plant, and is made up of strong fibres. From it all the other parts are produced. It shoots a pith inwards, and a rind, blea, and vascular series outward. The filaments in the flower, which are essential parts in the production of new plants, are continuations of it. And as the seed vessels are portions of the pith, so are the petals and nectaria continuations of the rind, blea, and vascular series; all which the plant shoots outward. Through every part of the wood, or flesh, there are vessels that carry a juice highly elaborated, the greatest part of which has undergone the concoction of the rinds, blea, and vascular series. The woody fibres constitute an order of vessels which are named *Trachæ*. These are filled with elastic air, and may be discovered, by the eye, in the wood of all trees. The *Trachæ* make up an arterial system, and supply the place of the heart in animals. Being filled with air, they become subject to the alternacies of heat and cold. Their use shall be explained hereafter.

• The pyramidal vessels are spread through all the substance of the flesh, and, as they advance upwards, their ramifications inosculate, so as to prevent any possible obstruction of the sap. Their juices, as I have observed, are highly elaborated, having passed through all the orders of sap vessels. It will here be necessary to remark, that the sides of these vessels are constantly in contact with the *trachæ*; so that, from the nature of their situation, they must at all times be subject to the vicissitudes of the weather. The pyramidal vessels communicate with the pith, which remains to be described.

• The pith is to be found in all trees, shrubs, and plants. It occupies the center, but is not always regularly continued. When examined by a microscope, it has the appearance of a number of vesicles, and is of an uniform structure. It does not appear to be absolutely necessary to vegetation, as we often observe elms, and other trees, to live and thrive without it. In trees it is found in the branches, being obliterated in the trunk.

trunk. The vessels of the flesh communicate with it. From them it receives a fluid; and probably it is the receptacle of some part of the sap. In extreme dry weather such a store may be necessary.

‘ Transverse sections of the ribs of leaves discover it. When minutely traced, it is found to run up to the ovarium, where it forms the seeds and their capsules.

‘ From this survey of the anatomy of a plant, it is evident that there is a correspondence between all its parts. By means of a variety of strainers, different juices are prepared from the same mass. Matter, considered as matter, has no share in the qualities of bodies. It is from the arrangement of it that we have so many different substances in nature. We may eat the earth, and we may drink the water that moistens it, and yet, from the modification of its part, it is capable of producing both bread and poison.

‘ We reason improperly, when we say that every plant takes from the earth such particles as are natural to it. A lemon, ingrafted upon an orange stock, is capable of changing the sap of the orange into its own nature, by a different arrangement of the nutritive juices. A mass of innocent earth can give life and vigour to the bitter aloe, and to the sweet cane; to the cool house-leek, and to the fiery mustard; to the nourishing grains, and to the deadly night-shade.

‘ The fibres of a root are supposed to be simple capillary tubes: but, upon a minute inspection, we discover them to consist of the seven component parts of the plant. At their extremities we observe a spongy kind of excrescence pierced with innumerable small holes. Through these the nutritive juices of the earth are absorbed. When a plant has been pulled up, it will be retarded in its growth, until nature has renewed that spongy nipple.

‘ The bark and leaves of a plant imbibe, at proper seasons, the moisture of the atmosphere. At other times they perspire the superfluous nourishment. This opens to our view an extensive prospect of the vegetable œconomy.

‘ We have already seen that all the parts of a plant are the same. They only differ in shape. The roots are formed sharp and pointed, to make their passage easier through the earth: The leaves are made broad, to catch the moisture of the air with more readiness. When the root of a tree happens to be elevated, instead of being retained within the earth, it assumes the appearance of a perfect plant, with leaves and branches. Experiments shew us that a young tree may have its branches placed in the earth, and its roots elevated in the air; and in that inverted state it will continue to live and grow.

* The air contains, especially during the summer months, all the principles of vegetation. Oil for the perfect food, water to dilute it, and salts to assimilate it. These are greedily absorbed by the vessels of the leaves and bark, and conveyed to the innermost parts of the plant for its growth and fructification. When the air is cold and moist, this absorption takes place. When hot and dry, the same vessels throw off the superfluous moisture by perspiration. In animals, the kidneys and pores of the skin carry off the superfluity. The vegetable, not having kidneys, perspires more than the animal.*

V. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. Four Vols. 8vo. 16s*. T. Davies.

MEN of the most generous and enlightened minds entertain ill-grounded prejudices in favour of their own country, which no length of time can eradicate:—an Englishman, tho' perhaps in other respects dispassionate, sensible, and well-informed, will think you guilty of the highest absurdity, if you pretend to compare any part of the world with the island of Great Britain, the parent of modern valour, learning, and liberty: and a Frenchman, though perhaps a rational, and intelligent being, in subjects wherein he is not concerned as a Frenchman, will insist, that true politeness, honour, and heroism are only to be met with in France; and that Louis XIV. was a monarch of as great courage and abilities as Cæsar, or Alexander the Great.

Our affection for our country is strong; because it is founded in nature. The scenes of our puerile and innocent amusements; the care and tenderness of our parents; the first exertion of reason, and imagination; in short, a train of the most engaging ideas, form this affection.—It is strengthened, and confirmed as we grow up; as our observation becomes more extensive; as we remark the antipathies, and hostilities of different countries against ours; for our passions are rendered more active and warm by opposition.—Hence a fond partiality for our native soil; hence the mistake of the Englishman, and Frenchman.—The judgment of each is precipitate, and erroneous; for it is not the result of cool, and impartial examination, but of hasty and uncorrected sentiment.—A philosopher, if they would hear him, would rectify their opinions of England, and of France.—He would tell the English-

* An elegant edition of this work is printed in 2 vols. royal quarto. Pr. 2l. 2s.

man,

man, that, though Britain, upon the whole, may be preferable to any known country, for the real conveniencies, and blessings of life; yet many countries have material advantages which Britain wants; and that therefore it is not absurd to bring them and it to comparison; that we ought to make a proper allowance for the habits of mankind, and to judge of any country relatively, as well as absolutely.—We should conclude, for instance, that though England be the most agreeable spot on the globe to an Englishman, yet that Spain will in general be more agreeable to a Spaniard, and Portugal to a Portuguese.—The same philosopher will tell him, that literature and the fine arts have made a great progress in other countries as well as in England; that there are many brave and warlike nations as well as that of Britain; and that there are few districts of the world in which a prudent, and virtuous man will not find himself sufficiently free.

This impartial and penetrating sage would likewise endeavour to remove the prejudices of the Frenchman.—He would tell him, that though the manners of the French are extremely refined, yet that other nations understood and practise politeness as well as they.—That, in fact, politeness in France is carried too far; it defeats its purpose, it is ridiculous and troublesome.—That they have, indeed, a specious, and political, but not a true, and a virtuous honour.—They have honour enough to be respectable in their own country, but not in the eyes of Europe; for with regard to their honourable conduct towards other nations, French faith is now as common a proverb as Punic faith was of old.—As to their heroism, they are certainly a brave, and a warlike people, and remarkably generous, and humane to the vanquished; but it is evident from the many defeats they have sustained, that they have no right to arrogate the martial palm from the rest of Europe. He would tell him that Louis XIV. was so far from being the equal of Cæsar, or of Alexander, that lord Bolingbroke gives us his true character, who says of him, that ‘he was not a great king, but perhaps the best actor of majesty that ever filled a throne.’

The book upon which we are now going to make our observations, brought to our minds these prejudices, and many more, which the different countries of Europe are apt to entertain in their own favour. An inquisitive, sensible, and impartial traveller, who favours the public with the remarks he made while he was abroad, is very instrumental in eradicating these prejudices, and therefore a benefactor to society. A book of travels, in which the materials are in general important, and well managed, is one of the most entertaining and

instructive of literary productions. There is a happy mixture in it of the *utile* and the *dulce*; it amuses and captivates our fancy, without the fiction of romance; it gives us a large proportion of moral and political information, without the tediousness and perplexity of system. It promotes and facilitates the intercourse of countries remote from each other; it dispels from our minds unreasonable and gloomy antipathies against those manners, customs, forms of government, and religion, to which we have not been bred: it makes man mild, and sociable to man; it makes us consider ourselves and all mankind as brethren, the workmanship of one Supreme benign Creator; a truth as obvious to reflection as neglected in conduct.

It must be owned that Mr. Baretti's travels are both entertaining, and improving. His articles are seldom trifling; they are well arranged; and in general distinctly, and spiritedly related.—Here are objects for men of all tastes; for the antiquary, the philologist, the poet, and the politician. Instead of pedantically censuring some inaccuracies of language which have unavoidably escaped him, we must observe that to such English as he writes it is but rare that a foreigner can attain: he has indeed seldom discredited his book by weakness of intellect; but he has hurt it by want of temper, on many occasions; by a peremptory, and magisterial tone, which makes a writer of middling parts contemptible, and even the greatest genius less respectable. He decides in a moment, and in an Aristotelian tone, questions, in their nature controvertible; questions which have agitated the minds of men infinitely superiour to him in learning and penetration, and whose *opinion* likewise has been different from his *decree*. But this circumstance is rather disadvantageous to himself than to his reader; whenever it comes in the way, it will be superseded by common candour and sagacity.

Good books of this kind do not always meet with the favourable reception which they deserve. Because there have been lying travellers, the veracity of almost every traveller is suspected. If we read any thing very extraordinary of a foreign country, we withhold from it our belief, and conclude, that it never existed but in the sportive and imposing imagination of the narrator: yet if he relates to us nothing to excite our amazement, we pronounce his work dry and unenterprising. Here it is the business of judgment to discriminate betwixt appearance and reality; to reflect that there are throughout the world many phenomena in nature and in art, which to people confined to one spot, may appear, at first sight, incredible; and that many anecdotes and circumstances,

stances, insignificant on a superficial view, may, if well examined, and meditated upon, make us better acquainted with the policy of a country, and the dispositions of its inhabitants. Thus a reader, more cavilling than acute, may say, what have we to do with such a frequent repetition of the straw-bag on which Mr. Baretti slept, and of the borracho which contained his wine? But the mention of the straw-bag introduces us to a knowledge of the accommodations in the different Spanish and Portuguese inns where Mr. Baretti lodged; and by the emptiness or fulness of the borracho, we know whether the tract of country, through which he is passing, abounds with wine, or not.—This is information worth learning, by whatever object it is communicated.

Besides, we must put up with real faults in this, as in every other species of writing. One man is of a different turn from another; and the same man is very differently disposed at different times. Mr. Baretti's book would certainly have been more agreeable to an English taste, if he had not so often affected to be witty; for his wit is not sterling, it is not Attic; but it may recommend his performance to a Dutchman, a German, or even to a Piedmontese. We can all recollect some little circumstances of our lives, which from the gay humour, and the agreeable company we were in when they beset us, have pleased us more, and are yet fresher in our memory, than occurrences of importance and advantage. Thus Mr. Baretti sometimes relates minutenesses, which may have impressed him strongly, but must be insipid and uninteresting to the reader. None but the morose, indeed, will find fault with him for dwelling with such raptures upon the fair Paolita. To lay before us the emotions of the human heart, is to give us a philosophical entertainment, on whatever occasion they are excited. He, who through four volumes is attentive in general, to write what may be worthy of publick perusal, is excuseable if he sometimes relaxes and amuses himself.

We should but ill consult the entertainment of our readers, if we were sparing of quotations from this work. It gives an account of countries as yet but little examined by English curiosity; therefore it's novelty will invite attention. We shall not, however, extract at random: we shall carefully select the most striking passages, the most judicious, animated, and descriptive.

In the year 1760, Mr. Baretti went from England to Piedmont, his native country, by Portugal, Spain, the South of France, and Genoa. He took this circuit to make himself acquainted with those countries. And he made such good use of his time, and of what he saw; he hath showed himself so ac-

tive and observing a traveller, that if he had stayed long enough abroad, if he had been introduced to a general foreign acquaintance, if he had taken a deliberate and accurate survey of the kingdoms and provinces of Portugal and Spain, we should certainly have had from him as satisfactory an account of those parts as we could have wished for.

He embarked at Falmouth on board the King George packet for Lisbon; in his road to Falmouth he gives a description of Exeter, Plymouth, the light-house there, Mount Edgcombe, and other curiosities in that part of the country.—These particulars, however, we shall pass over, without further notice, as many of our readers are already acquainted with them.—Let us then suppose him safely landed at Lisbon, and after a little rest there, set down in Campo Pequeno to see a bull-feast; his distinct account of which inhuman diversion we shall here transcribe.

‘ After dinner I went into a place called Campo Pequeno, which is about four miles (perhaps five or six) from the town, where I was to see what they call the bull feast or bull-hunting. But before I attempt to describe it, I must premise that being just come from a country where the Lord’s day is not openly profaned, I could not help being shock’d to see so many Christians, and especially so many priests and friars, present at such a diversion, which to me seem’d the most inhuman that ever could be invented by men, next the combats of the gladiators in ancient Rome.

‘ At Campo Pequeno a wooden edifice has been erected for the only purpose of exhibiting these barbarous entertainments. The edifice is an octagonal amphitheatre consisting of two rows of boxes, one row over the other, and the diameter of its area is, as I take it, about two hundred common steps.

‘ None of the boxes has the least decoration, except those of the royal family which are hung with silken stuff. The row above is for the better sort, and that of the ground floor for the populace, who are likewise admitted into the area, though their danger is not small of being gored or trampled by the bulls, whose marches and evolutions I take to be quite as rapid as those of the Prussian troops.

‘ In the box where I took my seat there were but three people besides myself, though the box could contain ten or twelve. Two of the three had the appearance of gentlemen; the other was a Dominican friar as lean as a lizzard.

‘ Before the entertainment began I attempted some converse with them; but even the humble religioso seem’d to look upon me with disdain and contempt. They all answer’d m
first

first words with so churlish an air, that I gave over presently, and like them kept silent the whole time.

‘ How I came to disgust them thus at once, I cannot guess : but by their frequent and affected glances upon my coat, which I held up at last to the friar, not without some resentment, that he might inspect it nearer, I suspected that they conceived a very low opinion of me for not being dress’d in silk like other gentlemen. Yet it was not my fault, having not yet had time to do what I must do in this hot weather.

‘ The king, whose box was not far from that in which I sat, was dress’d in a plain sky-blue with some diamonds about him. He had with him his own brother the Infant Don Pedro, who has lately married the king’s eldest daughter call’d the princess of Brasil.

‘ The queen was in another box with that princess and her three other daughters all sparkling with jewels.

‘ In the area and just under the queen’s box there was a man on horseback ; a kind of herald, I thought ; dress’d somewhat like one of our Neapolitan Coviello’s in our plays, who held a long rod in his hand.

‘ As the king came in, two triumphal cars very meanly adorned entered the area, each drawn by six mules. Eight black Africans were upon one, and eight copper coloured Indians upon the other. They made several caracols round ; then all leapt from the cars and bravely fought an obstinate battle with wooden swords one band against the other. The Indians were soon slain by the Africans, and lay extended a while on the ground, shaking their legs in the air as if in the last convulsions, and rolling in the dust before they were quite dead. ‘Then, like Bays’s troops in the Rehearsal, both the dead and the living went to mix with the croud, while the cars drove away amidst the acclamations of the multitude, and made room for the two knights that were to fight the bulls.

‘ These knights came in, both on horseback, dress’d after the ancient Spanish manner, made fine with many ribbons of various colours, with feathers on their hats, each brandishing a long and thin spear. Their horses were beautiful, mettlesome, and gallantly accoutred. One of the hero’s was clad in crimson, the other in yellow. Both look’d very brisk, and both paid their obeisance to the king, queen, and people, making their horses kneel three times : then, clapping spurs, made them caper and vault a while round the area with a surprising dexterity.

‘ When all this was over, the yellow champion placed himself over against the gate at which the bulls were to come out,

out, and the crimson stood at some distance from him in the same direction. A man from without open'd the gate, and cover'd himself with it by getting behind. The bull bursts out and makes to the yellow knight who stands ready to receive him with his spear lifted high. The bull's horns had wooden knobs on their tips, that they might not gore the horse if they should reach him. The courageous yellow-knight push'd his spear at the beast, left half of it in his neck, and made his horse start aside in a moment. The wounded bull ran bellowing after him; but the knight wheeling round and round stuck two or three more spears into his neck and shoulders. The bull's rage, as you may imagine, encreased to a degree that impressed horror: and now the crimson-knight had his turn; for the beast made at him, but got nothing by changing his attack, except some more spears into several parts of his body, so that his blood spouted out in several rills.

When the bull began to remit his fury by loss of blood, one of the champions drew a heavy broad-sword, and gave him such a cut on the back between the ribs, as almost cleft him to the middle. Down the poor beast fell with such roaring as I think was heard at Lisbon. Then the man in the Coviello's dress, seeing the final blow, galloped straight to the gate at which the triumphal cars had entered, and order'd in four mules which dragg'd the dying beast out of the amphitheatre, together with some of the populace who had got astride upon the bloody and mangled carcase. The applause of the spectators was very clamorous.

But I must not omit to say, that the two knights were not the only enemies the poor bull had to encounter. There were two other cavalleiro's on foot, holding fast the tails of the two horses, running as they ran, or stopping as they stopp'd, each shaking a red silken cloak to frighten or rather exasperate the bull, while some others, on foot likewise, sily wounded him with daggers in the side and buttocks.

The agility of these foot-champions is beyond all belief. When the furious beast made at any of them, they hopp'd aside and were out of danger. One of them seizing one of the bull's horns, suffered himself to be dragg'd a while before he would let go his hold; gave him several cuts with a knife while he was thus dragg'd; then let himself fall, got on his legs in an instant, and escaped. But a little negro did still a bolder thing. He stood full in the bull's way while running with the utmost fury, and just as I thought he was going to be lifted on his horns, took a spring on the bull's back and jump'd clean over him.

* Eighteen were the bulls slaughter'd in this feast or hunting, and each with some variety of wanton cruelty. Spears were stuck into some of them that carried squibs and crackers, whose fire and noise was more troublesome than the wound. One of the most fierce leapt over the barrier of a box just under mine, and I expected him to do some mischief; but the Portuguese are well aware of such accidents, and the people in that box were quick to quit their seats, some throwing themselves over the barrier into the area, and some over the partitions into the next boxes. The bull embarrassed in the benches was presently dispatched by many swords.

* The last bull however was very near revenging all the rest upon the crimson-knight and his horse. He ran them both down with a terrible shock; and had it not been for the knobs on his horns, the horse at least would have been sadly gored. Both the horse and the knight were within a hair of being trampled upon, when the other knight gave the bull a great cut across the neck, while all the fighters on foot thrust their daggers, some into his mouth and some into his eyes. The horse got up, ran frightened through the croud, and threw several of them down, while his unlucky rider, who was no great gainer by his tumble, stood cursing and swearing at the horse, at the bull, and at himself.

* Thus ended the massacre of those noble animals: a massacre encouraged as long as it lasted by a most outrageous uproar, and concluded with a most thundering clap of universal approbation.

* What effect these cruel spectacles (repeated almost every Sunday, as I am told) may have upon the morals and religion of this people, better speculatists than myself may determine. To me indeed they appear most brutal and most unchristian. However, they have the sanction of the law of the country; and the government that permits and countenances them, may have reasons for so doing out of the reach of my intellects. Therefore, instead of yielding to the temptation of blaming what appears to me very blameable, let me go on with matter of fact, and relate an incident that suspended for about half an hour this horrible entertainment.

* The seventh or eighth bull had been just slain and dragg'd out, and the man at the bull's gate was going to let in another, when the people in the ground-floor-boxes, opposite to that where I was, rose at once one and all with the most hideous shrieks, leapt precipitously into the area, and ran about the place like madmen.

* This sudden disorder terrified the assembly, and few were those who had any sang-froid left. All wanted to know what

was the matter, but the noise of a cataract could not have been traced through the cries of such a multitude. The king and the queen, the princesses and Don Pedro raised their hands, fans, and voices, as I could see by the opening of their mouths, but it was a considerable while before a word could be heard about the cause of so violent a commotion. Yet at last the impatience of universal curiosity was satisfied, and a report went round that some people, where the uproar began, had cried out earthquake, earthquake!

‘ In a country where people have still fresh in their minds the effects of an earthquake, it is no wonder if such a cry, that came at once from several quarters, proved terrifying; and if those who heard it, without giving themselves an instant to reflect, sprung over the barriers into the area, to escape being crush’d by the fall of the edifice.

‘ However, the fact is that not the least shock of an earthquake had been felt by any body. The cry had been raised by a gang of pick pockets in order to throw the people into confusion, and gain an opportunity of stealing. The scheme took to a wonder. Many men lost their handkerchiefs and many women their caps, not to speak of swords and watches, necklaces and ear-rings.

‘ To frame such a scheme and to carry it into execution so undauntedly as it was carried, appears to me as valiant an achievement as any of Orlando’s. I used often in London to admire the boldness and intrepidity of the British pick-pockets, and thought them the very cleverest in the whole creation. But, away with them! They must not pretend to attempt competition with the heroical pick-pockets of Lusitania.

‘ It is needless to tell, that on being apprised of the true cause of that disorder, the whole assembly sat down again in quiet; that the greatest part, who had not been sufferers by it, laughed at the thievish ingenuity; and that a new bull was let loose in the area.’

Mr. Baretti is as remarkably candid on some occasions as he is severe on others; it is absurd to imagine that taste, and literature can be prevalent in Portugal, and Spain, in which countries people of all ranks flock to this brutal entertainment. Polished minds may be guilty of cruelty, but they must have some other motives for their cruelty, than to enjoy the sight of gashes, and bloodshed. Their imaginations are too refined for such horrid spectacles.—Cock fighting may be retorted upon the English; a cruel diversion it is, and therefore a criminal one: but no man will assert that it is so shocking to the senses as the toros.

In the first volume he gives a circumstantial and affecting account of the dreadful earthquake at Lisbon. Two remarkable accidents which it occasioned we shall here insert.

‘ As I was thus rambling over those ruins, an aged woman seized me by the hand with some eagerness, and pointing to a place just by : here, stranger (said she) do you see this cellar ? It was only my cellar once ; but now it is my habitation, because I have none else left ! My house tumbled as I was in it, and in this cellar was I shut by the ruins for nine whole days. I had perished with hunger, but for the grapes that I had hung to the cieling. At the end of nine days I heard people over my head, who were searching the rubbish. I cried as loud as I could ; they removed the rubbish, and took me out.

‘ I asked her what were her thoughts in that dismal situation ; what her hopes, what her fears. Fears I had none, said she. I implored the assistance of St. Anthony who was my protector ever since I was born. I expected my deliverance every moment, and was sure of it. But, alas ! I did not know what I was praying for ! It had been much better for me to die at once ! I came out unhurt : but what signifies living a short while longer in sorrow and in want, and not a friend alive ! My whole family perished ! We were thirteen in all : and now—none but myself !

‘ Hear of another deliverance no less uncommon. A gentleman was going in his calash along a kind of terrace, raised on the brink of an eminence which commands the whole town. The frighten’d mules leap’d down that eminence at the first shock. They and the rider were killed on the spot and the calash broken to pieces, and yet the gentleman got off unhurt.

‘ But there would be no end of relating the strange accidents that beset many on that dreadful day. Every body you meet has twenty to tell.’

In the twenty-first letter we have a description of the pompous procession, when the king of Portugal went to Bellem to lay the foundation-stone of a church, which was erected there to the Virgin Mary on the spot where an attempt was made upon his life by the duke D’Aveiro, and the other assassins. How opposite often are the sentiments of the instructors of mankind, and how shall we be able to distinguish betwixt wisdom and folly ! John James Rousseau makes it a test of philosophy to despise magnificence ; but Mr. Baretti is in the other extreme, and counts it the part of a philosopher to be delighted with feasts, cavalcades, and splendour. Perhaps, if

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we take the medium betwixt these two gentlemen, we shall be in the right. It seems neither meritorious to be delighted with grandeur, nor to be hurt with the sight of it. He appears to be the true philosopher, who can easily adapt himself to the various modes, and situations of life, as far as his compliance is consistent with rectitude of conduct; who can enjoy simplicity and plainness, and retain his virtue while he is pleased with elegance, and luxury. In speaking of the procession to Bellém, he says, 'Was I pleased with so magnificent a show, or was I disgusted by so vain a parade? I was pleased, because I am no morose philosopher. Such sights are naturally delightful, and I never found my account in counteracting nature. I overheard an Englishman damn the puppet-show, and thought him ill-natured or discontented.'—It is not inherent in human nature to be delighted with such sights, because many men of sensibility and taste are not delighted with them. They are the freaks, and extravagance of art; how then can they be naturally pleasing? The truth is, to be very fond of glittering shows, argues the corruption of habit, and a levity of mind. Mr. Baretti says, 'he never found his account in counteracting of nature.'—If Mr. Baretti aspires to the character of a philosopher, he should be more guarded in his expressions, where inaccuracy of expression may be attended with fatal mistakes. These words, indeed, may bear an interpretation not at all to our author's discredit; for to live agreeably to reason may be termed the natural life of a moral agent:—But is this the obvious and easy interpretation of the words?—Mr. Baretti in one part of his book insists that man has from his cradle a strong propensity to cruelty;—God forbid! If it be so, do we never find our account in counteracting nature? Counteraction, or a conflict with inclination, with nature, is a leading idea in the word virtue.—This observation of yours, Mr. Baretti, is neither sound religion, nor sound morality. Nor had you any reason to pronounce the Englishman discontented, who damned the puppet-show: if a British tar had been viewing that procession, it would have been very characteristick of *him* to have damned the puppet-show; and the English sailors are the very reverse of ill-natured, discontented people.

His account of the English nunnery, and his history of lady Hill, the abbess of it, are extremely curious, and entertaining; for which we must beg leave to refer the reader to the work itself.

In the remainder of his first volume, we have an account of his excursion to Mafra, Cintra, and Cabeza, three villages in
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the neighbourhood of Lisbon; he gives us likewise a very amusing description of the Cork convent on the top of the Rock of Lisbon. It is, however, too long to be extracted.

Europe has long been of opinion, that the Jesuits are a learned body of men; and that they are artful, and adventurous politicians. This opinion is combated by Mr. Baretti; in our humble judgment, with more positiveness than argument. He treats the Jesuits as a weak, illiterate, pusillanimous society. What sort of men the Italian Jesuits are, he ought to know better than we: but we are well convinced by the literary labours of the Jesuits, (we speak of them collectively) that Mr. Baretti cannot point out one order of men in all Italy so eminent as they have been for letters and for genius. With regard to their turn for politicks, he seems to contradict himself. He allows that they have been very assiduous and active in the different courts of Europe; a concession which but ill agrees with his insisting, that they are unambitious, weak, and feminine; not artful, bold, and enterprising.

The first volume concludes with a comparison betwixt England and Portugal, in which he does not do our country the honour which it deserves from him.—By his account of England, one would imagine, that the English were always chafed, and heated with politicks and party. That politicks must often be the topic of a free people, we shall readily grant; but this topic is discussed by the reputable people of England with coolness and reason; not to gratify opposition and animosity, but to pass a vacant hour: political anxiety and heat are confined to the virulence of party, to the venal, and the fanatick, of whom, we hope, the majority of our island is not composed.—Mr. Baretti might have formed a juster idea of the English nation, by marking the characters of those with whom he has the honour to converse.

He doubts whether the English or the Portuguese are the happier people. If the English are not happier than the Portuguese, they are the most stupid and perverse people under the sun. For is not liberty, knowledge, and rational religion, more favourable to happiness than despotism, ignorance, and superstition?

We shall temper this grave discussion with exhibiting to our readers a merry scene which our author enjoyed at the inn of Elvas in Portugal: the extract is made from Chap. XXXVII. towards the beginning of the second volume.

‘ I was shewn up stairs into a kind of gallery, which opened into several rooms full of people. This gallery was spread with men who slept wrapped up in their cloaks. As I advanced among them I felt the floor shaking: and as my head

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has been filled with earthquakes ever since I reached Portugal, it occurred on a sudden that the ground was shaking; but presently was sensible that the concussion was caused by my moving along that ill constructed floor.

‘ As I was walking and waiting for my supper, some young muleteers came out of the side-rooms. One of them began to tickle his guittar, and another produced a song to the tune. They had scarcely gone on three minutes with their performance, when the sleepers started up, while more than thirty people came out of those side-rooms; and a dance was begun. A man cut a caper by way of reverence to a woman, and the woman advanced immediately to dance the Fandango with him. There is no possibility of conveying to you any just idea of their hilarity, nimbleness, and elasticity. There were four Spanish and six Portuguese females. Out of the ten I took only notice of three. One was a brownish girl called Terefuella, whom I soon found to be the best singer of them all. The other two were sisters; the younger so renowned in the towns around for a beauty, that she goes under the appellation of *la bella Catalina*. The eldest is not so handsome, but has such eyes! What a pity the comparison of the stars is no more in fashion!

‘ The dresses of these women were all gaudy, especially the Spanish, who are come from Badajoz with some male friends to see Elvas-fair. I must repeat it, that I have seen various dances from Parenzo in Istria to Derby in England; but none of them is comparable to what I saw here to-night. It is true that their gestures and attitudes are sometimes not so composed as one could wish: yet, if I was possessed of the abilities of Martial, instead of running down the Fandango and the Seguedilla, which I suppose were the dances he satyrized, I would write a thousand epigrams in praise of them, of Terefuella, of Catalina, and most particularly of Paolita, who has those eyes I mentioned! Oh this Paolita!

‘ Both the Fandango and the Seguedilla are danced either at the sound of the guittar alone, or the guittar accompanied by the voice, which is an advantageous addition when the guittarist happens to have a good voice. Both men and women, while dancing, give a double clap with their thumbs and middle-fingers at every cadence, and both dances (the Fandango especially) are rather made up with graceful motions and quick striking of their heels and toes on the ground, than with equal and continued steps. They dance close to each other, then wheel about, then approach each other with fond eagerness, then quickly retire, then quickly approach again, the man looking the woman steadily in the face, while she keeps her head down,

and fixes her eyes on the ground with as much modesty as she can put on.

‘ I had slept but poorly for three nights together, and was so much tired with this day’s journey, performed a-foot for the greatest part, that I was just debating whether I should, or not, go supperless to bed. But this unexpected feast changed my thoughts instantly, and instead of going to rest, I stood there gazing with my whole soul absorbed in delight.

‘ The fellows who but a moment before were sleeping on that floor, without the least ceremony, or the least shame of their rags, danced away with the gaudy, as well as with the dirty women (for some of them were dirty enough); nor did any of the company show the least partiality to age, to dress, or to beauty, but all seem’d to dance merely for dancing-sake. I was a little surpris’d to see a shabby rascal take up so clean a girl as Teresuela, who was the finest of them all, and look sweeter upon her than any petit maître would at Paris upon a rich and tender widow. This would not have been allowed in any of the countries I have visited, where the ill-dressed keep company with the ill-dressed, and the fine with the fine, without ever dreaming of such mixtures as are practis’d in this part of the world.

‘ In a corner of this gallery there is a large table. Upon the table the cloth was laid, and my supper placed. There I sat down to eat without ceremony or shame in my turn.

‘ Having almost done, Batiste put before me a large English cake made by Madam Kelly. This cake I cut up into slices, and placing them pyramidically upon a plate, I went to present it round to the ladies, paying them a Castilian compliment that I had been a quarter of an hour in composing. Each of them with the most disembarraß’d countenance picked up her slice, some with a bow, some with a smile, and some with a kind word.

‘ The cake being thus disposed, I turned to the gentlemen (muletters, ass-drivers, and all) and calling them Fidalgo’s and Cavallero’s, invited them to drink the health of the *amables Baylarinas*, (amiable she-dancers) which they all did with the noblest freedom and greatest alacrity; and much was the general joy encreased by this sudden piece of outlandish manners. Several of them, who till then had scarcely deign’d to look on the *Estrangeiro*, or seem’d afraid to speak to him, now shook him by the hand, and each had something to say to me either in Spanish or Portuguese.

‘ To the ladies after the cake I ordered glasses of water, because I knew that to offer them wine would have spoiled all the good I had done, and the offer construed into a gross affront;

front ; in such esteem is sobriety amongst these people. One of them who was with child, sent to ask a slice of the ham, and her example was followed by the rest.

‘ About midnight the dance was interrupted by a bonfire which was out of the town in honour of the Princess’ marriage. We all went to see it from a bastion : but to my great satisfaction the rain spoiled it, so that we came back to the Estallage where the dance began again with greater fury than before, and lasted two hours longer. Catalina’s sister, together with the best eyes had also the most pliant body and the nimblest heels, and being willing (as her significant looks told me) to repay me my little civility to her company, danced a dance without a partner, and displayed so many graces in it that never was my poor heart in so imminent a danger.

‘ When she had done, I clapped hands with such violence, and was so powerfully seconded by Batiste, Yago, and Dom Manuelo, that the spectators were forced out of their customary phlegm on such occasions, and with a most formidable shout of applause gave her the reward she had so well deserved. A young Fidalgo took then her place, and displayed his surprising agility, clapping thumbs, cutting capers, and throwing his body into a thousand picturesque attitudes. Terefuella then gave us some Castilian songs, her voice so sweet, and her manner so easy, that it would have done honour to the best of our theatrical queens. Fair Catalina sung likewise, but not so well as her friend.

‘ When they had done I sent word to Paolita, that I should be obliged to her if she would favour me with a copy of her sister’s last song. This I did not only because I had liked several things in that song, but also because I wanted to try whether it was possible to enter into some conversation with her, and see whether her sense and wit bore any proportion to her eyes. The answer she returned was, that she would not fail to send me a whole book of songs the next day at the Posada (the inn) at Badajoz, as they were to go there as well as myself.

‘ To make this request I had employed one of the company, who by his familiarity with her I judged a proper messenger. But, brother, could’st thou not go to her, and talk to her thyself ? No, I could not. Had this been feasible, I had not waited for your encouragement. In these regions the manners are different from those of England, France, and Italy ; and I can assure you that I would have given I know not what for the satisfaction of interchanging a few words with that Paolita, whose eyes in the fortieth year of my age I could hardly resist.

[*To be continued.*]

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VI. *An Address to the Twelve Judges of England, in Behalf of Insolvent Debtors; whether in actual Confinement, or in Danger of Arrest. To which is added, an Invitation to the Body of Insolvent Debtors. And a Hint to Gentlemen eminent in the Law.* 8vo. 11. Wilkie.

THE intention of this pamphlet is to inculcate the impropriety that the power assumed by creditors to imprison their debtors, *at will*, should remain any longer in their hands; since, however, conformable it may be to law or custom, it is, says the author, a *vicious* prerogative, and ought to be abolished for the good of the nation. As the ground of this assertion, he endeavours to establish the following propositions, namely, that such a power is an excessive cruelty, an unjust act, an ineffectual measure, and a practice detrimental to the state. To prove the first of these, we are presented with a very affecting representation of the miseries of an insolvent debtor in confinement. This part of the author's argument, however, it must be owned, is addressed rather to the passions than the understanding: but though humanity prompts us to sympathize with the distressed prisoner, we cannot upon that principle condemn the expediency of a practice which appears so necessary for the support of credit, and security in many civil transactions. Were it possible that these ends could be answered without affecting human liberty, the practice of ever confining insolvent debtors ought certainly to be exploded: but as the intire abolition, or short limitation of imprisonment, would greatly destroy the resources of justice in the commercial affairs of life, and might, on that account, be productive of public inconvenience and distress, there must still remain the political necessity of allowing to creditors the power over the bodies of their debtors, as a security for the recovery of their debts. Such creditors, however, would be extremely inhumane, who knowing a debtor to have offered the resignation of all that he possesses into their hands, would still continue to detain him in the misery of an imprisonment, when it is become absolutely inadequate for answering the purposes of justice.

The author's arguments for establishing his second proposition, which was, that imprisonment for debt, as daily and legally practised, is *unjust*, seem more plausible and ingenious than solid.

As a legal punishment, says he, it should be adequate to the crime; and none should suffer it but such as are found, upon legal trial, to be really guilty of a crime.

‘ The greatest crime, a man could possibly be convicted of, as a debtor, is that of having defrauded his creditor of a sum of money under false pretences. In case therefore of a manifest fraud, what punishment would be inflicted upon him by the law, was he to be criminally prosecuted? He would be condemned to transportation for a limited time, or at most for life.

‘ Is such punishment any way comparable to perpetual imprisonment? The transported felon, when set on the American shore, is restored to his liberty, if he can but discharge the expences of his passage; if not, he is sold to servitude by the master of the ship that carried him thither: however he can not be sold for life, but only for a few years; after which, restored to freedom again, he is at liberty to exert his abilities for his own emolument. How many, thus transported, have become men of great property in our colonies? But, even in the time of their servitude, their condition is well supportable, and not at all to be compared to that of the black slaves, over which they are generally appointed supervisors, &c.

‘ It is not disputed that this punishment is milder than confinement in a prison for life. Therefore, the law having pointed out what degree of punishment the most criminal of debtors can possibly deserve; it is certainly unjust to inflict a more severe condemnation upon them. Why then is the debtor, even he who is guilty of fraud and deceit, to be committed to a jail, there to lie until death releases him?—

‘ It will be said, that imprisonment is not intended as a punishment, but as a satisfaction granted to creditors; to whom the law assigns the bodies of their debtors, as a security for the recovery of their debts.

‘ And does the law assign to a creditor the body of his debtor?—Good God;—What can he do with it?—Will the cannibal eat it? Perhaps he would, if his dainty stomach did not heave at such unusual meat; and so, unable to digest human fibres himself, he gives them up to vermin, before death has qualified them for their repast.

‘ That the delivery of a debtor to his creditor, can be of any satisfaction to this last, is certainly a blot upon human nature. This custom is of a piece, with that in practice among the savages in America, who deliver their prisoners taken in war, to the relations of such as have been slain: and I do not know which of the two barbarians, the European or the American, throws a greater disgrace on humanity. The one, with all the industry of ferocious cruelty, tears and burns his prisoner limb by limb, and grieves only at seeing that death snatches him away from further barbarities; the other,

more refined, has found the way to protract the sufferings of the victim given up to his revenge to a very long term, by administering miseries to him in more moderate quantities at once; and avoiding the use of steel and of fire as too expeditious, he prefers the slow poison of putrifying confinement.

‘ If a creditor was to make use of this power which he receives from the law, over his debtor, as an indemnification, by keeping him as a bondsman, and by drawing some benefit from his labour; that might be an apology, and even a rational motive, for this assignment: and the law could make it just, by putting due limits to the bondage of the one, for the indemnification of the other. But no such things are allowed; and all the satisfaction the creditor can receive from that assignment, is either to forgive the debt, which would be humane and generous, or to make the unhappy wretch feel the weight of his rancour and of his spite. How few chuse the first mode of satisfaction, how many the last, I need not tell; our crowded jails can testify.

‘ If there is the least shadow of justice in this satisfaction allowed to the creditor; it must be acknowledged that it would be an act of humanity and clemency in him, was he only to murder his unfortunate debtor, instead of burying him and keeping him alive in a dungeon. Yet, was he to shew himself thus humane, the law would call him to a severe account for it: and with reason; for by such an act of clemency he would deprive the society of one of its members, the king of one of his subjects, a wife of her husband, children of their father, and himself the possibility, bare as it is, of being ever repaid. But by throwing his debtor into prison, which the law allows; he still deprives, with much injustice, the society, the king, a wife, children, and himself, of the man necessary to all.’

It must be owned, that long imprisonment may, indeed, be more grievous than transportation, when a person's subsistence depends entirely on the fruits of his own industry, and his trade is of such a nature, that he cannot exercise it in confinement. We would hope, however, that in all such cases, the obduracy of the creditor would relent at the unavailing distresses of the indigent and unfortunate.

The third argument advanced against the practice of imprisoning debtors, is the inefficacy of such a measure for obtaining the purpose intended.

It is certainly true, that the utmost rigor of a creditor can never extort payment from a person who is destitute of all resources: but it may be asked, do not the horrors of a jail prevent many people from becoming insolvent, who would

otherwise have less forcible motives to restrain them from bankruptcy ; and does not the same cause sometimes operate so far upon the friends or relations of an unfortunate insolvent, as to induce them to preserve his liberty either by a composition or the full discharge of his debts ? In considering a subject of this nature, where justice and humanity may be variously complicated, or opposed to each other, and where the insolvency of a debtor may render his creditor likewise insolvent, we ought to be equally unbiassed by pity and indignation. If therefore, the horrors of imprisonment can either prevent insolvency, or remedy the consequences of that misfortune when incurred, it will not be easy to allow, that an entire abolition of that practice would be of any real advantage to the community. Can we ever suppose that men would receive any encouragement to industry from the extinction of a prerogative which is the greatest terror to dissipation and idleness ; or that public credit would not unavoidably decline with the destruction of the security which supported it ?

We are of opinion, that the arguments which we have just now mentioned, will necessarily invalidate the proposition that is next to be considered, which is, that the power of imprisoning debtors is a practice detrimental to the state. That such a practice is a political evil, the author of the address would evince from the following reasons, namely, that the prisoner is thereby not only deprived of his birth-right, liberty, but his family of its chief, his country of an useful member, and his king of a valuable subject. All these are undoubtedly consequences of the mode of prosecution by imprisonment : but it ought to be considered, that, in the imperfect state of human things, it is impossible absolutely to exclude every political evil or inconvenience by the most salutary laws that can be devised. It is the highest attainment of legislative prudence, to be able, by any statute, to preserve the community from more evil or inconvenience than it would necessarily have suffered, had no such statute been enacted : and therefore, if it should appear that the evils and inconveniences consequent to the establishment of the laws existing at present against debtors, are fewer and less injurious to the community in general, than what would follow from the abrogation of those laws, we must certainly withhold our assent to the expediency of such a repeal. Let us take a view of some of the most obvious consequences which would result from that measure, and behold in what respects they would be either of prejudice, or advantage to the nation. The first effect of such a conduct of the legislature would be a general diminution of public credit : for people would naturally become more cautious

tious in commercial intercourse, when that security for payment was weakened, which had formerly been the basis of their confidence. How many mechanics, how many honest traders, who, by the benefit of a small degree of credit, might have been put in a way of earning a decent livelihood, and supporting their families, would then be reduced to the last necessity, for want of a little sum of money, which their industry might soon have repaid, and in default of the payment of which they were willing even to forfeit their liberty? Would people in distressed circumstances have then a stronger title to the humanity of those who could assist them, than, in the present state of things insolvent debtors have to that of their creditors?

Beside the arguments drawn from humanity against the imprisonment of insolvent debtors, our author makes some remarks, in regard to its pernicious influence on their morals. Speaking of those who are liberated by acts of indemnity, he says,

‘ Instead of useful members, that were snatched away and sequestered from society, a gang of wretches is thrown upon it, and become as great a nuisance in the state, as they might have been beneficial to it, before their imprisonment. Have they not been stript by oppression, extortion, or want, of the little property they were masters of before their arrest? Have they not been forgotten and forsaken, by those few friends, whose protection, help, and recommendation, would have rendered their striving effectual? Have not their places in society been filled by others, and their employers been provided with other hands? Have they not lost both the habit and the ability of labour? Are they not contaminated in their health by the unwholesomeness of confinement and inactivity, and by the filthiness of misery, and of a close stagnated air? Have not their virtue and spirit sunk under the overbearing load of their distresses? Are they not corrupted in their morals by the example of wickedness, and the temptations of idleness? Such they are, doubtless; and such are they turned loose upon the world, where many of them soon perish through want, as they would have perished in jail; whilst others defile society by their infamy, and disturb the common peace by their wickedness: and many, after being thus released naked and helpless, from confinement, are brought at last to a violent, and shameful death, by crimes, necessity perhaps, drove them to.’

The following extract contains the plan proposed by our author for regulating the prosecution of debtors.

‘ My Lords,

‘ To point out a remedy for those evils, will perhaps be looked on as too great a presumption in a private man, addressing the wise and learned heads and dispensators of the laws. But, as useful hints may be taken from the meanest advices, I hope I may be permitted to submit my ideas to your lordships’ wiser judgment.

‘ Although it might be very dangerous, that any man should have it in his power to give up his all whenever he chuses, and thereby compel his creditors to give him a full discharge: it would, I think, be highly proper and expedient, that whenever a man is sued by a creditor for the recovery of a debt, it should be allowable for him to produce in court, a list of all his debts, and an inventory of all his effects, estimated at their intrinsic value, and duly certified upon oath, under severe penalties in case of perjury. That upon the producing this in court, the creditors should be obliged, if the list of creditors amount to more, and even to the same sum as the inventory of the effects, to take his share of the effects in the same proportion to his debt, duly proved, as there is between the amount of the inventory of the effects, and that of the list of creditors. For instance, supposing a man owed to sundry creditors one hundred pounds, and the whole of his effects should amount to no more than fifty; in that case, the creditor who sues this debtor, should take effects to the amount of ten shillings in the pound of his demand. Besides, he should pay all costs, both his and the debtor’s, when it appears that this last has not enough to pay every body twenty shillings in the pound; for if in such case the debtor should be adjudged to pay costs of suit, he could never do it but at the expences of his other creditor, making thereby their condition worse than that of the creditor, who, by suing him, has thus recovered his just share of what he possesses.

‘ Arrest previous to the hearing of causes, should also be prohibited, being a proceeding unconstitutional in itself, howsoever agreeable it may be to practice. Besides, arrest is often eluded by the crafty and the fraudulent, whilst the harmless, destitute debtor is brought by it to that horrid distress I have shewn imprisonments to be productive of, even before a judgment has submitted him to that fate. Therefore this practice, bad enough of itself, but much worse by the abuses, oppressions, and extortions, it gives birth to, should be absolutely abolished; and instead of it, it might be enacted, That summons left at the dwelling of debtors, should be sufficient to compel their appearance under pain of outlawry. And this would bring the debtor more effectually before the courts than
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a personal arrest, which, if aware of, he will contrive to avoid perhaps for a long time.

‘ A debtor found to be dilatory out of bad principles, should be severely punished. Those that are able to pay, if they delay payment till they are sued for it, should not only be obliged to pay all costs, but also a proportionable fine, and imprisonment till the whole is discharged. And as there are many mean spirited wretches, who would prefer squandering their property in jail, rather than satisfy the just demands of their creditors, such should, after judgment, be closely confined, and not permitted to see any body, to step out of their cell, or to live otherwise than very low.

‘ Severe punishments should be inflicted on the fraudulent debtor, on him who conceals his effects, and for the infamous practice of vesting the property of them in other people, in order to evade a delivery to their creditors.

‘ I would have also proportionate punishments inflicted on the indiscreet debtor, who involves himself in debt, without certainty, or at least, good probability, of his being able fully to satisfy his creditors. And here, I think it may be observed, that there is certainly different degrees of guilt in borrowing indiscreetly the same sum of money from a poor or from a rich man: nay, he who has ensnared a poor man, and made him his creditor for a small sum, the loss of which will distress him, is more criminal, and deserves a much greater punishment, than he who has taken in, in the same manner, a rich man for a very large sum, if the loss of that sum does not really hurt him. The same observation is also applicable to fraudulent debtors.

‘ By such regulations, all the evils complained of, would be effectually removed and remedied.

‘ Creditors would be more careful how they give credit, and more difficult in granting of it. This difficulty in obtaining credit, would restrain people in their expences; they would buy with more reserve, knowing they must pay mostly ready money: and unable to procure it by loans, or goods by credit, they would be more sedentary, and less given to pleasure; more laborious, and less lavish; more industrious, and less corrupt; and consequently, they would be in their respective employments and undertakings, more successful and less exposed to ruin.

‘ Those regulations, though they would restrain credit, and keep it within due bounds, would not hurt it; at least, such credit as is necessary to the prosperity of commerce. On the contrary, they would strengthen it, by rendering unnecessary, and consequently unusual, many scandalous transactions

which are daily put in practice, by people of bad principles, in order to support their credit, and which, by their baneful influence, damp general and useful credit, by spreading a general mistrust.

That a diminution of public credit, which would naturally be the consequence of the abolition of the practice of imprisoning people for debt, might tend to the discouragement of luxury, we shall not dispute; but that it would not affect the prosperity of commerce, cannot be so easily granted, for the reasons we have mentioned above.

Upon the whole, it would appear that the abolition of imprisonment for debt, though a project founded upon the most commendable philanthropy, and which we ardently wish could be adopted, would neither be productive of the most extensive happiness to a commercial country, nor perhaps, be compatible with the dictates of sound policy.—This pamphlet, however, being highly specious and spirited, and written on a subject of so much importance to the public, we were induced to pay it such attention as the nature of it seemed to require; and though in delivering our opinion, we have done violence to our inclination to humanity, we make no doubt of our being joined by the learned judges to whom this performance is addressed.

VII. *An Essay on Trade and Commerce: Containing Observations on Taxes, as they are supposed to affect the Price of Labour in our Manufactories: together with some interesting Reflections on the Importance of our trade to America. To which is added the Outlines, or Sketch of a Scheme for the Maintenance and Employment of the Poor, the Prevention of Vagrancy, and Decrease of the Poor's Rates.* 8vo. 4s. Hooper.

THIS title contains a pretty full syllabus of what is treated of in the work now under our consideration.—We shall give some account of what he says on each of the articles.

Our author's first great attempt is to confute a position laid down by Postlethwaite, author of the Dictionary of Commerce, who expresses himself in this manner.

“High taxes must raise the price of necessaries, an high price of necessaries must raise the price of labour, and an high price of labour must enhance the value of commodities; so that the state, in which labour is cheapest, will always be able to undersell other states, and gain their trade.”

This argument our author answers in the following ingenious manner.

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‘ This may be true in part ; but we hope to make it appear, that the national debt is far from being the principal source of the high price of labour in this kingdom ; that it operates very little that way, and that there are other more powerful causes of the high price of labour in our manufactories ; the principal of which appears to be the general disposition of our manufacturing populace to idleness and debauchery. As in these arguments I may appear very paradoxical, I shall not venture to make use of any, but such as are drawn from experience, our best guide in these matters, or from the best authorities. To say that taxes tend to lower the price of labour, is a paradox that experience alone will teach us how to explain ; and which we shall do in a variety of instances : indeed it is a truth known to almost every master of a manufactory in the kingdom, that when provisions are cheap, labour is always, relatively, dear. Yet I wonder not that the contrary opinion should prevail, as every one clearly sees, that if a populace can live cheap, they can afford to labour cheap ; from whence it is erroneously concluded that they will do so.

‘ But those who have closely attended to the disposition and conduct of a manufacturing populace, have always found that to labour less and not cheaper has been the consequence of a low price of provisions ; and that when provisions are dear, from whatever cause, labour is always plentiful, always well performed, and of course is always cheaper than when provisions are at a low price.

‘ To explain this, let us observe, first, that mankind, in general, are naturally inclined to ease and indolence, and that nothing but absolute necessity will enforce labour and industry. Secondly, that our poor, in general, work only for the bare necessities of life, or for the means of a low debauch ; which when obtained, they cease to labour till roused again by necessity. Thirdly, that it is best for themselves, as well as for society, that they should be constantly employed.

‘ First, that mankind, in general, are naturally inclined to ease and indolence, we fatally experience to be true, from the conduct of our manufacturing populace, who do not labour, upon an average, above four days in a week, unless provisions happen to be very dear.—When this is the case, a general industry is immediately created ; workmen crowd about the houses of master-manufacturers, begging for work, almost at any rate ; and they work five or six days in the week instead of three or four. Labour being a kind of commodity, the quantity then offered tends to the lowering its price ; and
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would do so, unless art or violence intervened. Thus far the paradox is explained by experience; and thus far it is proved, that dearth of provisions tends to lower the price of labour in manufactories.—But farther to prove this, the very reverse happens, when wheat and other provisions are at a low price.—Tippling-houses and skittle-grounds are then crowded instead of their masters court-yards. Idleness and debauchery take place; labour grows scarce; masters are obliged to seek it, and court the labourer to his work; sometimes at an advanced price, in one shape or another; frequently by lending him money, which is lost if the man dies; indeed, this advanced money is hardly ever repaid; for whenever a master attempts to stop it, the journeyman applies to another, who, if he be a good workman, and the trade be brisk, will lend him money to pay his former master, and, perhaps, a little more; this is frequently the case in the crape manufactory at Norwich, where, I am well informed, some masters lose from fifty to eighty pounds a year in this way. In France, instead of tempting servants from their places, no master will employ the servant of another master, without first knowing that the servant is totally disengaged, and can obtain a very good character from his last employer. The good consequences arising from hence are obvious. But, then, this will also prove that the French have greater plenty of working hands, or that their manufacturing poor are more industrious, and more solicitous to please their employers than the manufacturing people in England are. One reason, among many others, which I shall produce, why the French are able to undersell us, is, the great regularity and order, observed among their manufacturing people.

‘ My second proposition is blended with the first.

‘ My third proposition was, that it is best for themselves as well as for society, that the poor should be constantly employed.’

But we shall not quote what our author advances in support of this proposition, it being a proverb, that idleness is the mother of vice and misery.

After this our author declares himself very strenuous for a general naturalization. But if it be considered that all attempts of this nature have failed, surely any endeavour to renew it at the present time must be accounted a chimerical project. Besides, trade and manufactures ought not to be reckoned the sole objects of a state; a consideration to which all others ought to give place. It cannot be denied that regard ought to be had to the national language and character, both which must be

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considerably affected by an inundation of foreigners pouring in upon us.

Having endeavoured by many arguments to confirm his favourite opinion, that dearth of provisions is advantageous to manufactures, this writer lays down the nine following maxims relating to trade.

‘ 1. That the prosperity of the landed interest of any state depends upon foreign commerce.

‘ 2. That the increase of the riches of a state, depends upon exporting more in value of its native produce and manufactures, than is imported of manufactured commodities from other states.

‘ 3. That monopolies and exclusive charters are very prejudicial to the trade of a state, and, therefore, should be discouraged.

‘ 4. That the increase of trade and navigation greatly depends upon the increase of husbandry and agriculture.

‘ 5. That the prosperity of our trade depends very much on the encouragement given to our manufactures, on laws made relative thereto.

‘ 6. That the success of our trade, greatly depends on the knowledge our nobility and gentry have of its various movements, connections, and dependencies, in a national light, as ambassadors and senators; and, more particularly, on the wise regulation of our board of trade and plantations.

‘ 7. That the prosperity of our trade depends upon the judicious manner of laying and collecting our taxes, and upon the ease, readiness, freedom, and cheapness of exportation.

‘ 8. That the prosperity of this nation, as well as that of her colonies, depends very much on the harmony, good understanding, mutual confidence, and upon the extension of their commerce with each other.

‘ 9. That the prosperity, strength, riches, and even the well-being of this kingdom, depends on our being able to sell our native produce and manufactures as cheap, and as good in quality, in foreign markets, as any other commercial state.’

Upon all these our author reasons, in our opinion, in a clear and distinct manner. What he says on American affairs is contained in his remarks on the eighth maxim, which are too long to be here inserted, would be spoiled by an abridgement, and are well worth the attention of the reader.

Towards the end of this work the public is presented with a scheme for the *maintenance and employment of the poor, the prevention of vagrancy, and decrease of the poor's rates*—This scheme is divided and sub-divided into a very great variety of articles. But we are sorry that a great many of them appear chimerical and

and impracticable, for this plain reason, that they require a degree of virtue and attention to the public good, in one set of men, which cannot be expected from them; in order to correct vices and defects in another set of men, which would not exist were human nature such as our author requires the first set of men to be.

This is, on the whole, a well meant performance, bating the chimerical nature of some of the projects, and a propensity incident to all men to sacrifice every other consideration to the favourite object of their study and attention.

VIII. *Clavis Pentateuchi: sive Analysis omnium Vorum Hebraicarum suo ordine in Pentateucho Moseos occurrentium: una cum Versione Latina et Anglica: Notis Criticis et Philologicis adjectis; in quibus, ex Lingua Arabica, Judæorum moribus, et doctorum itinerariis, plurimum locorum S. S. sensus eruitur, novaque versione illustratur. In usum Juventutis Academicæ Edinburgenæ. Cui præmittuntur Dissertationes duæ; 1. De Antiquitate Linguae Arabicæ, ejusque Convenientia cum Lingua Hebræa, &c. 2. De Genuina Punctorum Vocalium Antiquitate, contra Clariss. Capellum, Waltonum, Masclesum, Hutchinsonium, aliosque, ex ipsius Linguae Hebrææ, ejusque dialectorum indole deprompta. Auctore Jacobo Robertson, S. T. D. Ling. Oriental. in Academia Edinburgenâ Professore. 8vo 8s. Becket.*

IN the preface to this work the learned author very warmly and earnestly recommends to the clergy the study of the Hebrew language. Common sense, he says, will tell us, that a divine ought to understand the language in which the Supreme Being first communicated his will to mankind. He observes, that even the New Testament cannot be understood, with any degree of accuracy, by those who are not acquainted with Hebrew; that a knowledge of Jewish Antiquities must be founded on a knowledge of that language; and that the study of the Bible in the original is more particularly necessary, as the translation of the Septuagint, and other versions, are full of mistakes. He suggests other arguments to the same purpose, which merit the attention of those to whom they are addressed.

After the preface is a very learned and judicious dissertation on the origin, antiquity, preservation, genius, and utility of the Arabic, and its intimate affinity and agreement with the Hebrew language. This disquisition is very proper and important, as he has made great use of the Arabic, in ascertaining the true radical idea of many Hebrew words, which he has had occasion to explain in his *Clavis*.

Subsequent to this is a dissertation on the vowel points, for which our author is a more strenuous advocate than any writer who has lately appeared, not excepting Mr. Purver and Dr. Gill. As we entered a little into that controversy in our account of their performances *, we shall not resume it in this place. We shall, however, take leave to mention one circumstance which does not seem to be favourable to Dr. Robertson's hypothesis; that is, if *aleph*, *jod*, &c. are, as he says, *æque veræ consonantes ac ullæ literæ in toto alphabeto*, how comes it that *alpha*, *iota*, &c. in the Greek alphabet, which was indisputably brought from the East, are vowels? Nothing can be more obvious than the similarity between the names of the letters in the Hebrew and the Greek alphabet; but whence is it that in the latter we find nothing similar to *kamets*, *iseri*, *bbirek*, *bboleem*, *sburek*, *patabb*, *segol*, *kybbutz*, &c.? Is it credible that the Greeks, when they took their letters from the Orientals, would have omitted the most essential characters, or paid no regard to those vowels which animated all the Oriental alphabets? From this circumstance we may presume, that *kamets*, *kybbutz*, and their brethren, had at that time no existence.

We come now to the *Clavis*, in which he has pursued the following method:

1. He has given the analysis of every word, as it occurs in the sacred text. In the first twelve chapters he has pointed out all the persons and tenses of the verbs, the cases of the nouns and pronouns, and the nature and quality of the particles. In the subsequent part of his work he has only taken notice of those tenses, and persons, which are attended with any peculiar difficulty. In explaining the words themselves, he endeavours to trace out their primary significations, their secondary and metaphorical senses, and the import of the idiomatical expressions.

2. To the Hebrew he has subjoined the Arabic roots, where there seemed to be any affinity between them; and has illustrated many expressions in the Hebrew by similar ones in the Arabic. This, we apprehend, is an excellent method, as we have intimated on former occasions, though it has not been often put in practice by lexicographers.

3. Where any difficulties have occurred, he has laid before the reader the ancient versions, and the sentiments and comments of learned writers.

4. He has endeavoured to illustrate several passages by the observations which travellers such as Shaw, Hassalquist, &c. have made on the plants, animals, and customs of the East.

* See Vol. xxiii. p. 5.

5. In some places he has considered the various lections and conjectures of P. Houbignant; and has occasionally pointed out the errors of the Latin and English translations.

In all these points he has shewn great industry, learning, and judgment; and we do him only bare justice, when we say, that this is the best book which can be put into the hands of those who intend to learn Hebrew, or read the Bible in the original language.

IX. *An Introduction to Electricity. Illustrated with Copper-Plates.*
By James Ferguson, F.R.S. 8vo. 4s. Cadell.

THE Peripatetics, who were probably the first observers of electrical phenomena, imagined this force to consist in some secret quality, or sympathetic power, subsisting between the attracting and attracted body, and resulting from the substantial form of each.

But the later philosophers generally agree to make it the effect of a corporeal effluvium, emitted from, and returning to, the electrical body; though as to the nature of these effluvia, and the manner of their acting, they are hitherto greatly divided. Some suppose actual steams to issue out of the electrical body, when agitated by attrition; and that these disperse and repel the ambient air, which, after it has been driven off a little way, makes as it were a little vortex, by the resistance it meets withal in the remoter air, to which these electrical steams did not reach; and that these steams, shrinking quickly back again to the attracting body, do, in their return, attract and bring along with them such light and small bodies as they meet in their way.

Gassendus, and others hold, that on rubbing, or chafing, the electrical body is made to emit rays, or fibres, of an unctuous nature, which coming to be condensed and cooled by the ambient air, do lose their agitation, and so shrink back again into the body from which they sallied; and by that means carry along with them such light and small bodies, as happen to be fastened, or sticking to their farther ends.

The Cartesians, not being able to imagine how so hard and brittle a substance as glass, should emit effluvia, attributed electricity to the globules of the first element; which breaking out through the pores, or chinks of the body, like little darts or swords, and not meeting with proper meatus's, or passages in the air, return whence they came, and carry the little bodies, whose pores they happen to enter and be entangled in, along with them, as we see in drops of melted fat hanging by a stick,

a stick, which by a gentle shake, one part thereof adhering to the stick, the other may recede some distance from it and immediately return again, and carry along with it motes and other minute bodies it meets with.

From these, or principles similar to these, the common received theory of electricity is usually deduced: and, indeed, almost all, or at least most naturalists agree, that electricity is performed by substantial emanations from the attracting body, and in a manner altogether mechanical. There are, however, several experiments which seem to render this theory, and perhaps every other yet thought of, insufficient for explaining the nature and laws of electricity, such as those mentioned by Boyle, in his observations on the original of qualities; to which we may add those experiments relating to blocking up the pores of amber by the application of oil of almonds, oil of mint, marjoram, thyme, and lavender: for when any of these are rubbed on the amber it becomes deprived of its attraction, without any, nay not the least, act of electricity appearing; from all which we may venture to affirm, that, as yet, the true theory of this surprizing phenomenon, is among the desiderata.

In the work before us, which contains a description of a new set of electrical experiments, introduced by Mr. Ferguson into his publick lectures, the ingenious author has, in a very clear and comprehensive manner, explained the nature and construction of the apparatus necessary for that purpose. The nature of the subject will not, indeed, admit of making any extracts from the description of these experiments, as it would be almost impossible for our readers, without the plates, which contain the drawings of the models, to form a proper judgment of the performance; we, therefore, shall conclude this article with a recital of those useful precautions which Mr. Ferguson is of opinion will secure us against the terrible effects of thunder and lightning.

* Persons, who are fond of shooting, ought never to go out with their guns when there is any appearance of thunder.—For as all metals attract the lightning, if it should happen to break upon the gun-barrel, the man who carries the gun would be in the most imminent danger of his life.—If he sees a thunder-cloud near him, the best thing he could do, would be to set the gun upright on the ground, against any thing which would keep it in that position, and run away from it as fast as he can: and then if the thunder should happen to break upon the gun-barrel, it would all run down thereby to the ground.

* As water is a conductor of lightning, a person, whose hat, wig, and clothes were well wetted, would be in less dan-

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ger from lightning that broke upon his head ; because much of it would run down by his wet clothes to the ground.

‘ None ought to go near trees, or stand below their tops, in the time of thunder : for, if it should happen to break upon the top of the tree under which a person then stood, the tree would conduct the lightning to his body.

‘ Persons in a room should always keep as far as they can from the walls ; especially from that wall in which the chimney is, because, when the lightning comes down a chimney, it generally spreads about the adjoining wall.—And it would be right for persons, in the time of thunder, to put the money out of their pockets, and take the buckles out of their shoes. In short, they should then have no kind of metal about them if they can help it.’

X. *The Summer Day. A Poem : in four Cantos, Morning, Noon, Evening, and Night.* 8vo. 4s. Robinson and Roberts.

THE plan of our author’s poem, and the end he proposed in writing it, we shall lay before the reader in his own words.

‘ It is attempted in the following poem, to engage the votaries of pleasure to the interests of virtue ; to inculcate those sentiments with which “ every field and wood may be consecrated, and an ordinary walk converted into a morning or evening sacrifice.” Should it be found, though but in a single instance, to promote a livelier sense of the duty man owes to his Maker, to society, and himself, the author must consider his endeavours, as greatly over-paid.

‘ The piece is divided into four parts, agreeable to the divisions of the day ; and it has been endeavoured, that each shall exhibit a picture of that season which gives it title. Those appearances which are of greatest beauty and use, are particularly attended to—such as, sun-rise, sun-set, moon-light ; and the starry-heavens. The episodes immediately arise from the subject of the poem, or are related thereto ; and these are extensive according as it was thought they would enliven, and forward the chief design of it—instruction.’

The endeavours of this writer, it is to be hoped, will not be thrown away ; for they exhibit a fine vein of poetry as well as sentiments of virtue, and manly piety. He shows himself a diligent student, and observer of the works of creation ; he has introduced into this poem some of the discoveries of natural philosophy, with judgment, and elegance ; they are conveyed in the perspicuous, and sentimental language of poetry ; and he

he gives a fuller account of them in his useful notes. His imagination is very fertile and tender in rural description.

His picture of a landscape is extremely natural; and its objects are happily selected.

‘ While soars the sun, let me ascend yon height,
Where yet the zephyrs sport their silken wings;
Where wild-thyme sweetly blushes on the sight,
And all around its chearful odour flings.
Heav’ns! what a scence opes on the ravisht eye,
Of hills and dales, of streams and woodlands gay;
All in magnificent confusion lye,
And wanton Nature’s utmost skill display!
Mark, on that mount, how first the cascade spreads
Its crystal sheet, to catch the solar blaze;
Then, where old rocks project their hoary heads,
Breaks, and a-down in many a current plays:
Beneath unite they in one copious flood;
And thence compel the various winding stream,
Now hiding in the bosom of the wood;
Reflecting now the many-twinkling beam:
Thus on it passes to the peaceful dale,
Bestowing fruitfulness, bestowing health,
And murmuring still the sweetly plaintive tale,
To sooth the swain that tends his fleecy wealth.
By tufts of weeping willows, o’er the stream
Sadly reclining, many a bow’r is made,
Where oft the love-sick youth in waking dream,
Narcissus-like, converses with a shade.
Here soars the hill, as shelter for the lawns
And all their lovely growth of sweet wild flow’rs;
There shoots along a troop of wanton fawns,
To taste the coolness that the fountain pours.
E’en yon brown heath, the roving eye surveys
Not wholly undelighted;—’tis a shade,
By paintress Nature wisely us’d, to raise
Each gayer grace her pencil hath display’d:
Beyond themselves, to make the woodlands gay;
To give those fields, that court the reaper’s hand,
A lovelier tinge of yellow to display;
And more delightful make the flowery land.’

The following tribute which he pays to friendship is tender, affecting, and beautifully introduced.

‘ Caught with fresh gales of fragrancy, I seek
The blooming son of wealthy July here:

Blest flow'r! but half thy praises do I speak,
 To call thee beauteous, and to call thee dear!
 For short, ah! short the date of other blooms;
 Their little lives soon perish in decay;
 But thou inrichest winter with perfumes,
 And with thy paintings mak'st his season gay!
 And thus thou pictur'st well the faithful friend,
 Who, in th' unpleasing seasons life doth know,
 Rejoices most, when wanted most, to tend,
 With looks of love, love's sweet fruits to bestow:
 Such friend as is my Lewis! gen'rous; kind;
 Blest with an heart that never wore disguise;
 Blest with the truth the constancy of mind;
 With all the honest and the manly prize!
 Deem not ye envious, that the muse's song
 Is stain'd with flatt'ry for ignoble ends;
 Her choicest praise to virtue doth belong,
 She praises virtue in the best of friends!
 Thou God! who know'st the feelings of my heart,
 O! deign to bend thine ear unto my pray'r!
 Ne'er let my friend from virtue's path depart!
 O never let him from thy tender care!
 Let his life know the flav'rous sweets of health!
 And while he lives, in peace still let him live!
 Give him the total sum of human wealth;
 A competence!—'tis all he can receive.
 And, when it is thy blessed will, that I
 Should quit this life, for life without an end,
 O! let him not, in tenderness, deny
 The last poor duties to an honest friend!
 Close let him follow by the sable bier,
 And see my earth where 'tis with earth to rest.
 And let him wet it with *one* manly tear,
 And see the sod laid gently o'er my breast!
 I look not for the flat'ring voice of Fame;
 But may my memory his praises prove!
 O! may he write in fondness for my name,
 Here lies what lov'd me, and what I did love.'

We are surprized to see a writer, elegant in other respects
 so careless as he is of his versification. We shall verify our
 observation by some examples.

- ' And make the sad grove her bare limbs display. p. 19.
- ' So angels would fail, if of Heaven they'd speak, p. 52.
- ' But 'tis not such gloom as deforms the sky, p. 60.

Lines

Lines yet harsher than these are to be met with in this poem, He must permit us likewise to observe, that his descriptions are sometimes protracted to tediousness. He is apt to dwell too long upon a subject: but this fault should be tenderly reprehended for the sake of its parent; it is the offspring of a warm and luxuriant imagination.

This gentleman, we presume, will not be offended at these animadversions, when we assure him that they are not dictated by a malevolent opposition to genius, and to worth; but by a friendly hope that they will be of service to his future publications.

XI. *Julia to Pollio, upon his leaving her Abroad. Written some Years ago. And now first published from the Original Manuscript. 4to. 2s. Robinson and Roberts.*

POLLIO had enticed Julia from her parents, had debauched her, taken her abroad, forsaken her, after some stay with her there, and returned to England.—This poetical epistle is supposed to be written to him by her, in consequence of these injuries. The subject of it is trite, but its merit is uncommon; its sentiments are natural, ardent, and picturesque; its versification is vigorous, and harmonious. Poetry is here subservient to its best purposes; it warns the gay, and the unexperienced; it teaches us the best use we can make of past misconduct; it combats vice, and it excites to virtue.

In the following expostulation the reader will see the foundation of this poem,

‘ Say, shall I now, my lov’d, my honour’d lord;
Thy soft endearments, softer vows, record?
When every word was music—look was love,
How cou’d’st thou fail, my feeling heart to move!
By these, thou vanquish’d, and misl’d my pride,
And banish’d virtue, long my faithful guide.
While I portray’d in thy accomplish’d mind,
Beauty and grace, with wit and sense combin’d,
On thy sweet accents still enamour’d hung,
A victim doom’d to thy bewitching tongue;
Too soon by thee the guileful scheme was plann’d,
And in disguise we fled our native land.
For thee I plough’d, in open boat, the main,
Thro’ raging billows, and tempestuous rain;
Defy’d the terrors of the darkest night,
And all the horrors of a guilty flight.

‘ For thee I left my father’s fostering roof,
To give of love, and friendship, every proof;

Fair fame, for thee, (a woman's noblest boast !)

And many a lover wantonly I lost.

S**y the wise ; and Anson valiant peer,

Sigh'd at my feet—Yet Pollio still was dear !

Not ev'n *** , in the flower of age,

With his vast offers, cou'd my heart engage ;

No—not to figure, in life's highest scenes,

A brilliant duchess, ranking next to queens.

Place—pow'r—and titles, had no charms for me,

My pride—joy—glory—center'd all in thee !

Then can'st thou me so speedily forget,

And cancel, all at once, love's tender debt ?

Say, doth thy breast, ne'er heave for me a sigh,

No tear for me, steal trickling from thy eye ?

Ah savage !—Not one single pang to feel !

Say, art thou made of adamant or steel ?

But Pollio, charm'd with soft exterior grace,

Enamor'd falls with every beauteous face ;

And vows to each an everlasting flame,

He vow'd to me,—ten thousand times the same.'

The peace and joys of unsuspecting innocence, the artful advances of the virgin's cruel seducer, and the horror and despair with which the mind is seized, on surveying its first crime, are finely described in these lines.

' Can I forget, the lively days of youth,

When led to Virtue, by the hand of Truth !

When Innocence sat smiling in my eye,

Alien to me, a guilty wish or sigh ;

As gay and sprightly, as the playful herds,

And musical, as in the spring, the birds.

Accurs'd for ever be the fatal day,

When first my eyes on Pollio's chanc'd to stray,

Accurs'd for ever be the fatal hour,

When o'er my will he gain'd despotic pow'r :

O trebly curs'd be his deluding tongue,

With falsehood, mischief, and destruction hung ;

Too soon he saw my soft unguarded heart

Was not impervious to love's gentle dart ;

Too soon he conquer'd—but alas to show

What vary'd ills, from guilty passions flow !

Alas, I feel vindictive conscience dart

Ten thousand daggers thro' my tortur'd heart,

Fetter'd and bound in Hell's detested chain,

I feel, I feel—eternal grief and pain !

O mem'ry say—hath cruel Fate decreed,

For ever thus to make my bosom bleed !

Curs'd like Prometheus to endure the smart
Of guilt's keen vulture gnawing at my heart;
Fix'd like Ixion on the whirling wheel,
The last severities of sin to feel.'

We cannot omit one quotation more without doing great injustice to the author.—In the following verses his poetical powers are strongly characterized.—They exhibit a conflict betwixt passion and virtue, the terrors which haunt even the slumbers, and repose of vice, the refuge of the guilty mind to repentance, and its desire to corroborate that repentance in a blooming solitude, with a variety, and force of sentiment, and a harmony of numbers, which would have done credit to the author of Eloisa's poetical epistle to Abelard.

' O Pollio come, and blest my longing arms,
Ah! quit once more thy consort's blooming charms,
Return ah! no—'tis kinder far to stay,
And every nuptial rite of love to pay.
I shall relapse—ye guardian pow'rs descend,
And wretched Julia from his charms defend!
No more let me behold his smiling face,
No more admire his fascinating grace;
No more let whispering winds his vows repeat,
Or fancy paint him votive at my feet!
For ah! last night, when all seem'd wrapt in death,
Clos'd every eye—the wind scarce drew his breath—
By fancy tortur'd as I slumbering laid,
Methought I saw his consort's mournful shade,
Grief and despair sat pictur'd in her eyes,
With terror struck—I trembling strove to rise.
To urge her wrongs, she told me here she came,
And bade me wake to infamy and shame!
With many a grievous sigh, and gushing tear,
To know insisted, if her lord was here.
He's mine, she cry'd, by every tie above,
My life, my soul, my husband, and my love!
Long, long detested be thy syren-tongue,
With wily arts, and soft allurements hung;
Curs'd be the enchantment of thy Cyprian charms,
That wrested Pollio from my widow'd arms.
Awake—restore him to my bleeding breast,
Awake—repent—can souls like thine have rest!
Still, still she urg'd the wrongs I'd done her bed,
Till I awoke, and strait the vision fled.

' Witness, O earth! and ye bright hosts above,
I here renounce him, as my lord and love!

Behold I rend him from my trembling heart,
 And with such pangs as soul and body part;
 Yet one—one struggle—O what pain to move,
 And tear up every string of rooted love!
 The danger's over, now the trial's past,
 And I regain my liberty at last!

‘ When kind oblivion shall humanely veil
 The guilty joys, my mem’ry long must wail,
 Grac’d with celestial charms, contrition rise,
 What, what avail these fruitless tears and sighs?
 By grief, disgrace, by shame, by sin oppress,
 Tumultuous passions harrow up my breast:
 What is life’s stage? but scenes of guilt and care,
 Delusive, specious, flattering, false, and fair!
 Arise bright maid!—O guide me thro’ the way,
 That leads to glory, and immortal day;
 Explore my breast, nor let one sin remain,
 With black impurity my soul to stain.

‘ To sylvan scenes where meditation dwells,
 To gloomy grottoes, or to pensive cells,
 O let me fly—and from the croud retire,
 Misled by pleasure, or by vain desire;
 There let me weave religion’s sacred bower,
 Enamell’d round with every pleasing flower:
 Let Flora here, her fairest forms expand,
 And owe new beauty, to my nurt’ring hand;
 O spring to life! ye lilies of the vale,
 And blushing hyacinths, and violets pale;
 In mingled hues let bright carnations blow,
 And roses red in mossy verdure glow.
 Ye tulips shine, in painting’s vary’d die,
 And rival Iris arch’d across the skie!
 Shoot, shoot ye woodbines, to enwreath my bowers,
 And wrap me weeping, in a veil of flowers!’

MONTHLY CATALOGUE.

12. *A Word to the Wise; a Comedy.* By Hugh Kelly, *Author of*
False Delicacy. 8vo. 5s. Dodsley.

THE sentence which this ill-fated comedy has received from a set of self-elected tyrants (who drown what Milton calls the *charities of life*, in the clamours of party) can by no means be regarded as sufficient to preclude our own. We have read it dispassionately throughout, and have kept back our opinion thus long, that it might receive no partial tincture from the sen-

sentiments either of the author's friends or enemies, the luxurious cits, or the starving patriots.

When an author, as Macbeth says, is *chained to the stake and cannot fly*, it is surely a species of cowardice to attack him. It is the mungrel only, (as Dr. Johnson has observed in his prologue to the Good-natur'd Man) that bays the lion in a cage.—Blush, blush ye clatterers of oak-sticks, ye dispensers of peas and half-eaten apples! ye bawlers of—'Off! off!' be ashamed of your own success! You declared the performance to be worthless before you heard it, and in defence of your own judgment prevented it from being heard by others. Thus you screened your own unjust decision behind the cloud which popular sedition had enabled you to raise.

The piece before us, is neither deficient (*pace talium tantorumque virorum*) in character, sentiment, or moral. It falls short, however, in the article of stage-trick, which modern writers are willing we should receive in the room of natural incidents and situations. No escapes down a pair of back stairs, no climbing in at windows, or attempts to introduce beings which never had existence, disgrace its construction, or afford opportunities for displaying what may be not improperly termed the coachmanship of the theatre.—The author's name, alas! was its ruin. It had been unfortunately said that he had written in support of such measures as his friends at court thought proper to adopt; and that with still greater effronterie, he had dared to vindicate the character of his prince.—Be it known henceforth, that the people of England are never disposed to allow fair play to the work of any author, whose politicks they may happen to dislike.

It may not be amiss to remark that the publication of this Comedy has been honoured with a subscription uncommonly large; and sufficient, we hope, to defeat the malice of those who would be glad to starve their opponents into a surrender of principles, virtue, and reputation.

13. *Reflections on the Ruins of an Ancient Cathedral: to which is added an Elegy on Winter.* 8vo. 1s. F. Newbery.

I had lost a sheep if he had not bleated, says Justice Clement to Master Stephen, in Ben. Johnson's Every Man in his Humour; and the Critical Reviewers may borrow his observation on this occasion. The poem before us was published in the country, some months ago; but its fame not being so lucky as that of the chevalier Taylor, *to pierce the remotest regions*, we should entirely have passed it by unnoticed, had not the writer himself condescended to remind us of our omission. We are unwilling,

however, to be cruel to the poor brat, because it seems to court our protection; and yet we cannot consent to let it pass as the legitimate offspring of Apollo. All we shall add is, that we heartily wish the author would have permitted it to remain in the poetical bills of mortality, under the article STILL-BORN.

14. *The Margate Guide. Containing: a particular Account of Margate with respect to its new Buildings, Assemblies, Accommodations, Manner of Bathing. To which is prefixed, a Short Account of the Isle of Thanet in general.* 8vo. 1s. Carnan and Newbery.

A sensible, and agreeable account of Margate, and the adjacent parts of Kent, remarkable for their natural curiosities, for their antiquities, and for their improvements of art and luxury. The particulars, which the author relates, are judiciously chosen; they are told with perspicuity; and in the main, with accuracy of language.

The seizing and conveying of Henry Crispe, esq. of Quex, in the Isle of Thanet, to Bruges in Flanders, is related towards the end of this pamphlet. This is a very singular anecdote, and has not hitherto been publicly known. It deserves the attention of the historical critic, from its peculiarity, and its concomitant circumstances.

15. *Margate in Miniature: or, The New Margate Guide.* 8vo. 1s. 6d. Roson.

To this work some praise at least is due, on account of the small degree of trouble it has afforded us in the perusal; as many pages of it do not exhibit above six very short lines like the following.

‘ Miss M—— to Captain D——
 ‘ If you love me dearly,
 Tell me so sincerely.’
 Or, ‘ To Mr. B——n.
 ‘ You say to love me is your lot
 Indeed good Sir I love you not.’
 Or, ‘ By Mr. K——g.
 ‘ Love’s flame in my breast
 Burnt long without doubt,
 But now I’m at rest
 For indeed ’tis burnt out.’

Gentle reader, would’st thou have any more?—If thou would’st, e’en buy the whole eighteen-penny-worth.—What a pack of despicable imitators has the author of the Bath Guide tempted out, to plague the Reviewers, and impose on the public!

16. *The Court of Cupid. By the Author of the Meretriciad.*
2 Vols. 8vo. 5s. Moran.

It is our misfortune now to be obliged to treat of a scribbler better known by such repeated praises as he has lavished on himself, than by any decisions made by the world in his favour. Whatever happens to be captain T——'s subject, he generally takes care to introduce himself as the hero of the piece. Is the jubilee at Stratford to be praised?—all characters are thrust aside to make room for 'the gallant T——'. Is a pretended auction of public characters to be described in the newspaper?—he disposes of himself at the highest price. Are the writers of the age to be weighed in a visionary balance?—his own weight is sufficient to sink the scale, while clusters of others must be contented to kick the beam.—One instance of his modesty, and one only, have we ever met with, and therefore justice obliges us to make mention of it here. In his late proposals for printing two other volumes of his works by subscription, he takes care to inform us that he was educated at Beverley school. This caution we suppose was owing to some fears, which arose in his mind, lest his readers should suspect him to have had no education at all.

These volumes contain some republications and some new pieces. The *Meretriciad*, which is little more than a verified list of all the common prostitutes about town, together with anecdotes of their characters introduced by way of notes, has already received our censure; and we heartily wish we could find a single article, among such as are new, which could in the least deserve our praise. The titles of all the pieces before us, bespeak their several contents; and when their author promises any thing *meretricious*, the reader may be as sure of meeting no disappointment on that account, as if every line had been penned by the most ignorant or profligate among the sisterhood of Drury Lane. Captain T—— is, in short, what he calls himself, *the poet of the stews*; and not unwilling is he to be received as a second Naso, by which title he generally distinguishes himself in the public prints, as well as in his other not less notable compositions.

There is no reason why such a man should be offended at the freedom of our remarks; a man whose constant employment is, to vilify the private characters, and decry the performances of others. We are not afraid of exalting such a one into our enemy, but should be truly ashamed had he any reason for calling himself our friend. His readers and ours, are happily of different classes; and we dismiss him therefore to seek consolation in their eulogiums as well as in his own; though we again most seriously assure him that he will be admitted

mitted as a wit, only on board the Infernal tender ; and as a poet, in no other place than Broad St. Giles's.

We shall make no extracts from these volumes, as we know not where to find a page fit to be displayed before modest eyes.—We are always ready to follow Signor Baretti through the dangerous vales of Alcantara, or to climb the rugged Alps with Dr. Goldsmith ; but do not chuse to venture through blind alleys into night-cellars or brothels, with the author of the *Meretriciad* for our guide.

17. *A Search into the Prophecies. In two Letters to the Russian Nation.* 8vo. Smith, Canterbury.

We are informed by this anonymous searcher into prophecies, in his address to the reader, that his work was refused by the London booksellers. A circumstance very unfavourable for us, who are obliged to read through thick and thin ; though the author indeed looks upon it as an undoubted proof of the excellency of his work. We cannot help observing, that there appears to us in this performance, a species of impiety, which assumes to itself a dogmatical impertinence by intruding into the arcana of Providence, for such undoubtedly is the work before us, which presses into its service the sacred writings, to shew us a picture, of which there is not a single feature for its resemblance. It is a little unfortunate for this writer of a Canterbury tale, that what he would mean to establish, is as diametrically opposite to the sense of scripture which he cites, as it is contrary (which we could abundantly shew him) to the opinions of the most eminent writers, who have favoured the world with their valuable labours, on this difficult subject.

To satisfy our readers, however, of the inability of the author, for this kind of work, we will beg leave to lay before them the passages from the prophecy of Daniel, on which the chimerical scheme of our author's prophecy is founded, and which he imagines are applicable to no other kingdom upon earth, but the Ottoman Porte ; nay, in his second letter, he roundly asserts, that the grand signior himself is the person marked out in the prophecy to come to his end.—The reader shall now have an opportunity of finding out the grand signior in Daniel chap. xi. verses 44. 45.

But tidings out of the east, and out of the north shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to take away many.—And he shall plant the tabernacles of his palace between the seas in the glorious mountain ; yet he shall come to his end, and none shall help him.

If it is unnecessary to make any farther comment, we desire the reader carefully to peruse for his private instruction, the

With chapter of Daniel: after which we may venture to affirm, without the spirit of prophecy, that from the cast of thought, and mode of expression, which appears in these curious epistles, the author has received some part of his education in the religious seminaries of Tottenham-court or Moorfields.

18. *A Letter from a Gentleman at Constantinople, to his Friend in London; containing a succinct Account of the celebrated Prophecy of Achmet Almagi, which has thrown the Turks into so many Terrors, and been one chief Motive of the Russian's present Expedition. With Remarks on the Prophecy. Adorned with a Frontispiece, representing the Hieroglyphics.* 8vo. 6d. Smith.

We do not pretend to the art of divination; but we have reason to think, that this same prophet, this Achmet Almagi, is no other than some ingenious gentleman, who feels a strong inspiration to avail himself of the public curiosity.—The hieroglyphics with which he has adorned his publication, by way of frontispiece, we cannot help considering as a circumstance emblematical of the falsehood of his prophecy.—If any of our readers, however, should be desirous to know more of this prediction, we must inform them that it foretells the total conquest of the Turks by the Russians, in the year 1777.

19. *Critical Essays.* 8vo. 3s. Ridley.

Mr. G—— the author of these Essays is already known in the republic of letters by his translation of the works of Anacreon and Sappho, and some smaller pieces, which have not been unfavourably received. His imagination is warm and lively, and many of his criticisms are certainly very just; but his language is frequently harsh and affected. We cannot but think, that his own good sense would condemn the following passage, if he had met with it in any other place: 'Judgment is the rudder of good writing. Thus assisted, we sail securely over the seas of learning, and fear not the quicksands or the rocks of error; neither endangered by the tempests of bombast, nor vexed with the dead calm of puerility, we glide softly over the ocean, and the gentle breeze of perfection bears us to the haven where we would be.' Surely the author, while he was writing this paragraph, was 'in the dead calm of puerility, or the tempest of bombast.' We are much deceived if there is either elegance or propriety in this language.—However we shall not dwell on his faults: his compositions may be allowed to bear the marks of learning and ingenuity.

The

The first of these Essays contains some cursory reflections on the sentiments and critical observations of Longinus in his Treatise on the Sublime. The several figures which are mentioned by that celebrated critic are illustrated by examples taken from the scripture and from modern writers. The author in this tract has pursued the plan which was marked out by the translator of Longinus, in the notes subjoined to that ingenious performance.

The second Essay consists of reflections on the influence of government on the mental faculties. Mr. G—— thinks that our present establishment is more favourable than any other to the arts and sciences, which may be very true. But surely no inference can be drawn to the disadvantage of a republican system, from the state of literature under Oliver Cromwell; for, at that period, it would in all probability have been just the same under any other form of government.

In the two following dissertations the author ‘considers Virgil in his pathetic character, by a view of the history of Dido; and his descriptive talents in the representation of the games.’

In the last Essay he has made some remarks on the two gates of Sleep, mentioned at the end of the sixth book of the *Æneid*. He seems to think that Virgil’s account of the dismissal of *Æneas* through the *ivory gate* is attended with insurmountable difficulties; and therefore he proposes an erasement of six lines, that is, of the whole passage relative to the two gates of Sleep. The text, he says, ‘thus cleared of the *splendid incoherency*, the hero’s anxiety to revisit his associates naturally ceases by his *instantaneous* return to the army, and the critic is rescued from the *Tartarean* punishment of an ineffectual pursuit after a

‘Dream of a dream, and shadow of a shade.’

This erasement would undoubtedly remove the difficulty, which has hitherto embarrassed the commentators; but it is a rash and desperate remedy, and would leave us utterly at a loss to account for the *instantaneous* transition of *Æneas* from Elysium to the upper world: it would make a chasm in the story of his adventures, which all the force of imagination would hardly supply.

20. *A Collection of Poems by several Hands. 4 Vols. 12mo. 6s. sewed.* Pearch.

This collection of poems is inferior to Mr. Doddsley’s:—it contains, however, a number of such performances as have appeared for twenty or thirty years past, together with a few original compositions.—When we have said this, we apprehend we have said enough.

21. *The*

21. *The New Present State of Great Britain.* 8vo. 6s. bound. Almon.

Neither judgment nor utility appear in the execution of this performance, though the author might have been supplied with materials from valuable writers, which, properly managed, might have rendered it conspicuous for both.

22. *Thoughts upon several interesting Subjects, viz. On the Exportation of, and Bounty upon Corn, on the high Price of Provisions, on Manufactures, Commerce, &c.* By Mr. Wimpey, 8vo. 1s. Crowder.

As few of our readers are much interested in *Thoughts* of this kind, we shall not enter into any analysis of this performance; but only observe, that though Mr. Wimpey's doctrines are plausible, and many of them just, there are some which might be controverted.

23. *Considerations on Imprisonment for Debt.* 8vo. 1s. 6d. Evans.

The author of this pamphlet, taking advantage of the storm which has been conjured up by certain political witches, for the purpose of tumbling their own leaky sieves into port, puts out from shore among the rest,

‘learns to fail,

Spread the thin oar, and catch the driving gale,’

and is not without hopes that his voyage will assist in completing the work of liberty already set on foot, by clearing our gaols from debtors, whom he declares, we have no right to detain *donec ultimam quadrantem persolverint*.—We are no lawyers, but entertain an unaccountable partiality for such opinions as are countenanced by the judges of the kingdom, who must certainly understand this subject, though they may not be altogether so much interested in it as our author, who, as it seems, issued out this composition from the King's-Bench prison.

24. *A Dialogue between a Country Farmer and a Juryman, on the Subject of Libels.* 8vo. 1s. Flexney.

This Dialogue, which is founded upon a late transaction in a court of judicature, is addressed to the Supporters of the Bill of Rights, and contains such an idea of the subject of libels, and the arbitrary verdict of jurymen, as may be supposed most conformable to the political views of that society.

25. *The Farmer's Queries and Resolutions concerning the Game.* 4to. 6d. Longman.

This pamphlet contains several ingenious observations, as well as solid arguments against the game-laws, and the association in support of them.

26. *Ad-*

26. *Advice from a Farmer to his Daughter, in a Series of Discourses calculated to promote the Welfare and true Interest of Servants. Three Vols, 12mo. 6s. boards, Dodsley.*

This work may be put into the hands of servants with great propriety; and, if it is not their own fault, may answer a very useful purpose. It is written, not indeed in a refined and correct, but in a plain and familiar stile, and contains many excellent instructions on every subject, in which servants can be any ways concerned, from the most important duties of religion, to the little articles of vales and wages. The author is no fanatic: he cautions his reader against the enthusiasm of the Methodists; and his forms of devotions (which constitute the greater part of the first volume) his Discourses on private and public Prayer, the Observance of the Sabbath, the Abuse of Time, Good Works, and other points of that nature, are sober and rational,

27. *A Plan of an English Grammar-School Education. With an introductory Inquiry, whether by the English Language alone, without the Embarrassment of Latin and Greek, the British Youth cannot be thoroughly accomplished in every Part of useful and polite Literature, &c. By James Buchanan. 12mo. 1s. Dilly.*

Had Mr. Buchanan restricted the expediency of his plan to the education of those who are intended for tradesmen or mechanics, we should have entirely approved of his proposal; for we have often regretted the folly of parents and schoolmasters, at seeing the youth of these classes engaged in the acquisition of languages, in which either the time allotted for their application will not allow them to make a competent proficiency; or, if that should happen, such a proficiency, if not prejudicial to their occupations, will at least be totally useless: but we should tremble for the fate of polite learning, when the Greek and Latin languages were excluded from the education of gentlemen.

28. *A Treatise on Poisons, vegetable, animal, and mineral, with their Cure. By John Coke, M. D. 12mo. 1s. Dilly.*

We find, from this pamphlet, that our good friend, the industrious Dr. Coke, proceeds in the compilation of such little pieces as he had formerly published in the News-Papers; but we leave him to determine by the success of this production, whether he ought to carry such a practice any farther.

29. *The Case of James Butler, Esq. late an Officer in his Majesty's Navy, respecting his Connections with the House of Ormond, 8vo. 1s. 6d. Evans.*

Mr Butler, it seems, is at present unfortunately engaged, as defendant, in a suit in the court of chancery in Ireland,

respecting a legacy which had been left him by the late earl of Arran, brother to the last duke of Ormond, whose grandson Mr. Butler is. The design of this publication is, to convince the world of the great friendship which the earl of Arran always expressed for this gentleman, and to vindicate his character from some injurious aspersions which have been wrongfully thrown out against him.

30. *A Defence of his Royal Highness the Duke of Cumberland.*
By a Member of Parliament. 8vo. 1s. Evans.

By a member of parliament?—No, no.—The Critical Reviewers are not birds young enough to be caught by such chaff.—If we were inclined to believe the author of this childish pamphlet was a member of any society, we should not hesitate a moment to affirm that he belonged to that particular one residing in Grub-street, with which we ourselves are so often ranked, by losing booksellers and writers disappointed of fame.

The conclusion of this literary ephemeron, however, excites a laugh, and we cannot refuse our readers a share in it. The *member of parliament* asserts that his royal highness must be a great and valuable prince, because lord Mansfield entrusted the secret of his opinion concerning the Middlesex election with him. We think we might safely combat the veracity of this assertion, and challenge the anonymous author * to prove it; though we rather chuse to observe that if the fact be granted, and we should allow him to be a great and valuable man on the strength of it, even then he would be only great and valuable in company with many others to whom his lordship so often communicates a more awful and important secret, viz. whether they are to be executed immediately, or turned over to the next sessions.—This defender of the royal culprit is certainly the most daring of any who have yet appeared in his cause; for he scruples not to say in plain terms, that the ability to write a letter well, would be *a satire on a great man*; and is content to infer the future virtues of his patron from his present vices; his future courage in the fleet, from his late expressions of fear at St. Alban's.

31. *Remarks on the Trial in the King's Bench, wherein Lord Grosvenor was Plaintiff, and his R. H. the D. of C. Defendant.* By Thomas Grayhurst. 8vo. 1s. Anderson.

See the account of Art. 24. in our last Review, p. 154.

* Since this article was sent to the Press, we have discovered that *The Defence of his Royal Highness, &c.* is the work of Monsi. Treysac de Vergy; who, while he is ready to inflame our passions by his own luscious Novels, is not ashamed to stand forth in Defence of the vices or follies which these writings may induce others to commit.

32. *Genuine Memoirs of Miss Faulkner*, 12mo. 3s. Bingley.

The anecdotes which fill this volume have been gleaned with wonderful industry, to destroy the peace of a woman who has been cautious of giving public offence, and a nobleman who has deserved well of his country.

33. *Memoirs of Miss Arabella Bolton*. 2 Vols. 12mo. 5s. Fell.

Probably by the manufacturer of the last article, and published with an equally laudable intention.

34. *Impartial Observations on the Reigns of the Kings of Great Britain, of the House of Hanover*. 8vo. 6d. Jones.

The author of this paltry performance is of a gloomy disposition, and does not seem disposed to think favourably of the English, or any other nation.—He writes from his memory, which seems to be somewhat treacherous, as it has betrayed him into several flagrant contradictions.

35. *Additions to the Address to Protestant Dissenters, on the subject of the Lord's Supper, with some Corrections of it; and a Letter to the Author of the Protestant Dissenter's Answer to it*. By Joseph Priestley, LL.D. F.R.S. 8vo. 1s. Johnson.

In an advertisement Dr. Priestley very ingenuously acknowledges, that having of late given more particular attention to the subject of the Lord's supper, he is convinced that some parts of his Address to Protestant Dissenters concerning it, want illustration and amendment: he has therefore, in this publication made several improvements and additions. Some of the corrections, he says, have occurred to himself, some have been suggested by particular friends, and some by the Protestant Dissenter's Answer.

36. *True Compassion exemplified in the Institution of public Infirmaries. A Sermon preached in the Cathedral-Church of Worcester, July 26. 1770. Being the Anniversary Meeting of the Governors of the Worcester Infirmary*. By John Rawlins, A.M. 8vo. 6d. Rivington.

In this discourse Mr. Rawlins considers the nature of compassion, its influence over the mind, and the ends for which it was implanted in us by the great Author of our being: he then shews, that a compassionate disposition is never exerted with more wisdom and utility, than by the institution and support of public infirmaries.—The subject is treated with propriety and good sense.

ERRATA. P. 33. l. 24. for perspective, read preceptive.
P. 24. l. 17. for Tinea, read Time.

